

# SPIRIT OF MISSIONS.

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## BOARD OF MANAGERS

OF THE

DOMESTIC AND FOREIGN MISSIONARY SOCIETY

OF THE

## Protestant Episcopal Church in the U. S. of America.

All the Bishops of the Church, members *ex officio*,  
The Secretaries and Treasurers of the Domestic and Foreign Committees *ex officio*,  
And, appointed by the General Convention of 1880 sitting as the Board of Missions,

Rev. John Cotton Smith, D.D.  
Rev. Henry C. Potter, D.D.  
Rev. H. Dyer, D.D.  
Rev. Charles H. Hall, D.D.  
Rev. Noah Hunt Schenck, D.D.  
Rev. E. A. Hoffman, D.D.  
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REV. A. T. TWING, D.D., *Secretary of the Board.*

REV. A. T. TWING, D.D., *Secretary,*  
MR. LLOYD W. WELLS, *Treasurer,*  
FOR DOMESTIC MISSIONS,  
22 Bible House, N. Y.

REV. JOSHUA KIMBER, *Secretary,*  
MR. JAMES M. BROWN, *Treasurer,*  
FOR FOREIGN MISSIONS,  
23 Bible House, N. Y.

STATED MEETINGS.—In the City of New York, at 2 o'clock P. M., on the second Tuesday of December, March, June, and September.

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## APRIL, 1881.

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### MORE PASTORAL LETTERS

ON THE SUBJECT OF SYSTEMATIC OFFERINGS.

*“The careless man may throw these documents into the waste basket. The wilful man may say I prefer to give when I please and as I please. But the thoughtful and devout, remembering that our LORD, even in the day of the Church’s degradation, wrought a miracle lest it might seem that He and His Apostle were slow to pay their Church’s charges, will heedfully and cheerfully fall into line and accept the duty assigned him.”—BISHOP LAY.*

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### DIOCESE OF CENTRAL PENNSYLVANIA.

REV. AND DEAR BROTHER:

I cannot doubt, that in reading the reports of the proceedings of the late General Convention of our Church, you were especially interested by what was said and done on the subject of Missions.

No one, however experienced in the councils of the Church, remembers such an awakening to the obligation of the great errand with which the LORD has charged His

people. Surely they—Clergy and Laity—who appeared as representatives in that great Council, were not the only persons in the respective Dioceses from which they came whose hearts are responsive to the call for a new devotion to the service of CHRIST in the salvation of man. Let us hope and believe that as a body of men they were fair exponents of the mind of the Church; and that they did just what their constituents sent them to do, when they matured a plan for a more systematic and comprehensive co-operation of all who “love her sweet communion,” in making the Church, and the Gospel in the Church, known far and near.

You have received, I presume, certain documents from the Mission Rooms in New York, setting forth what the plan is, which was adopted with great enthusiasm and unanimity. Now, it may be the best that was ever devised, yet it will not put itself into operation. It is machinery, which needs intelligent agents to set it in motion, and to watch its action. The scheme will come to nothing, *unless the Parochial Clergy take it in hand and give it a fair trial in their several fields of labor.* I entreat you as a true soldier of JESUS CHRIST, as a loyal son of the Church at whose altar you serve, not to be indifferent to this matter, not to postpone it to “a more convenient season,” not to assume that you have a better method already in use, but *at once*, with the most efficient lay-help which you can command, to accept and put in practice the plan, from the universal adoption of which large results are anticipated! The Pastor must in every case be the vigilant and untiring director of the work. If he has a small flock he can do most or all of the business himself; if his people are many and scattered, he can find among them some who will serve as helpers.

Perhaps you have in your Parish substantially the same method in operation for the support of our Diocesan Missions. That interest must not be superseded. \* \* \* \* Most of the members of the General Convention, Bishops, Presbyters and Laymen, made their pledges on the spot. Not one of them, I presume, intended to withdraw from the support of Missions in his own Diocese, what he subscribed for Missions in remoter fields. If our people can be imbued with an ardent Missionary spirit, and moved to give freely for the spread of the Gospel to the ends of the earth, I shall have no fear that our Home Missions, and our Parochial resources, will suffer any depletion.

Please, dear Brother, then, to acquaint yourself thoroughly with the plan which is unfolded in the documents, and the Subscription Books, issued from the Mission Rooms, and see if it does not commend itself to your judgment as wise, and to your conscience as obligatory, because it is set forth by the legislative Council of the Church.

Faithfully your Friend and Fellow Servant in the Gospel,

M. A. DEWOLFE HOWE.

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#### DIOCESE OF IOWA.

##### BELoved IN THE LORD:

The aggressive work of the Church of CHRIST outside of our Parochial or Diocesan limits demands our sympathy and aid no less than that immediately at home. “The field is the world,” and the Christian who prays in the MASTER’s words, and at the MASTER’s bidding, “Thy Kingdom come,” will feel the deepest interest in all Mission work and will send up prayers and supplications, and give alms liberally for the extension of CHRIST’s Kingdom in all parts of the world. At this Epiphany season we are specially reminded of our duty to manifest to all who know Him not, the CHRIST Who, as at this time was manifested to us Gentiles for our salvation. It is then specially fitting at this season, and with the Church’s teachings of Advent-tide fresh in mind, to commend to every Rector and Missionary, to every Parish and Mission, to each family or individual in Iowa, the appointed system of offerings for the General Missionary work of the Church, inaugurated at the late Triennial Convention in New York, and thus of obligation



throughout our Communion. It is a fundamental principle of our Missionary system, that every baptized member of CHRIST is by Baptism a member of the Church's Missionary organization, and it is the Church in her greatest Council which lays upon us with more than advisory power the uniform plan of securing offerings for the Domestic and Foreign Mission work. Briefly to indicate this work, one in its obligation, two-fold in its operation, is my duty and privilege. The Domestic field embraces the twelve Missionary Jurisdictions of Nebraska and Dakota; Utah and Idaho; Oregon; Nevada; Arkansas and the Indian Territory; Colorado and Wyoming; Northern Texas; Western Texas; Northern California; New Mexico and Arizona; Montana, and Washington Territory: each with a Bishop at the head of his staff of Missionary Clergy; the partial support of Missionaries in twenty-eight of our organized Dioceses, Iowa being included in this number; the work among the colored people in ten of the Southern Dioceses, and Missions to the Indians in the Jurisdiction of Niobrara and in the Dioceses of Minnesota and Fond du Lac.

The Foreign field comprises the three Missionary Jurisdictions of Cape Palmas and Parts Adjacent, on the Western coast of Africa; of Shanghai in China, and Yedo in Japan, and work in Greece, Haiti and Mexico.

For the purpose of carrying on the work already undertaken, and sustaining the eighteen Missionary Bishops, and the several hundred Clerical and lay Missionaries and helpers, Subscription Books are now furnished in which there may be entered the names of all who will regularly and by quarterly payments of larger or smaller sums, aid the work we have in hand.

The Clergy are therefore earnestly desired to secure through their personal efforts or by the appointment of one or more canvassers as the size of their respective cures may require, the pledged offerings of every baptized member of their flocks, mindful of the word of God as to the ownership of all we have and are, "The whole world is Mine and the fulness thereof," and the bidding "Thou shalt give unto the LORD thy God, according as the LORD thy God hath blessed thee."

Where it is thought best to include Diocesan Missions in the subscriptions to be obtained, the Clergyman or collector will add to the books supplied by the General Missionary Society, a blank page for this purpose. Books and circulars explaining the scheme will be supplied by the Secretaries of the General Missionary Society, (22 and 23 Bible House, New York City), or by the Bishop of Iowa.

Earnestly commending this plan of systematic beneficence as scriptural, sensible and churchly, and asking for its adoption in every Parish and in every Church household in Iowa, I am, Beloved,

Faithfully your Bishop,

WILLIAM STEVENS PERRY.

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### GENERAL CONVENTION.

WEDNESDAY, October 27, 1880.

On motion of the Rev. Dr. Smith, of New York, it was

*Resolved*, That the Secretary be requested to furnish to the Board of Managers, etc., a copy of the Report of the Committee on Missions of this House, for their information and for publication should they see fit.

#### REPORT OF THE STANDING COMMITTEE ON MISSIONS, OF THE HOUSE OF DEPUTIES.

The Committee on Missions do not deem it necessary to give to the Convention an outline of what has been done since their last Report, in the several departments of Missionary activity under the care of this Church; neither do they think it necessary to make any special reference to the needs and opportunities of the different fields, inasmuch as that information has already been given to the members of the Convention when in



attendance upon the Board of Missions. Your Committee would simply call attention to the fact that the change which was effected at the last Convention in the constitution of the Missionary Board has been shown by actual experiment to be a very decided and unquestionable success. The present Missionary Canon may not be perfectly satisfactory in all particulars, and it is quite possible that further legislation will be from time to time needed in order to give it a more complete and practical efficiency. One great and important result, however, has been already accomplished, and that is, that, instead of a brief and necessarily superficial abstract submitted by the Committee on Missions, there is now presented to the members of the General Convention, the more appealing and effective statements of those who are actively engaged in the Missionary work. Your Committee would also particularize the fact that there has been a very great reduction in the central expenses; the annual appropriation for this purpose being just about one-half of what it was under the old arrangement. As nearly as can be ascertained, the expense account is but seven (7) per cent. of the whole amount contributed by the Church at large. Your Committee would invite special notice to this as evidence of the strict economy which has characterized the Board of Management; and they hope that this prudent and business-like method of proceeding will have the effect to inspire such confidence in the management of the Church's Missionary operations, as to invite a larger and more generous free-will offering upon the part of the people, and thus reduce still further the percentage of the central expenses.

The Missionary Conferences which have been held from time to time in different parts of the country, during the past three years, under the direction of a Committee of the Board of Managers, have been invariably attended with a large measure of success. Each locality where these Conferences were held, seemed to awaken responsive to the appeals of the Missionary spirit, and the practical results which have followed are of the most grateful and gratifying character. It only remains that these Missionary Conferences be made more frequent, and that well-selected places in all parts of the country, even those very remote, be made, month after month, rallying-points of Missionary zeal, gathering-places of our Missionary forces, fresh points of departure for Missionary enterprise.

All of which is respectfully submitted.

NOAH HUNT SCHENCK, *Chairman.*

D. H. GREER, *Secretary.*

### SOME STATISTICS.

I HAVE been inspecting the last bi-monthly issue of the SPIRIT OF MISSIONS, especially the Tabulated Report of Parishes contributing to Foreign and Domestic Missions, during the year ending October, 1880. And I was moved to make a comparative list of the 30 largest cities of the Union. The cities are the sources from whence our Missions are in great part supported. It may *provoke* unto love and good works. Of course we know that the cases of some cities are exceptional; and some have local enterprises and responsibilities that absorb their contributions.

I arrange two lists; the first, the 30 largest cities, according to the census of 1870, the only census accessible, and second, 30 of our larger cities, which, in the year ending Oc-

tober, 1880, contributed to Domestic and Foreign Missions, in the order of the amounts of their contributions:

POPULATION.	CONTRIBUTIONS.
1. New York.	1. New York.
2. Philadelphia.	2. Philadelphia.
3. Brooklyn.	3. Brooklyn.
4. St. Louis.	4. Boston.
5. Chicago.	5. Pittsburgh.
6. Baltimore.	6. Baltimore.
7. Boston.	7. Providence.
8. Cincinnati.	8. Detroit.
9. New Orleans.	9. Washington.
10. San Francisco.	10. Cincinnati.
11. Buffalo.	11. Hartford.
12. Washington.	12. New Haven.
13. Newark.	13. Rochester.
14. Louisville.	14. Buffalo.
15. Cleveland.	15. Troy.
16. Pittsburgh.	16. Cleveland.



17. Jersey City.	17. Albany.
18. Detroit.	18. Richmond.
19. Albany.	19. Newark.
20. Milwaukee.	20. San Francisco.
21. Providence.	21. Louisville.
22. Rochester.	22. Charleston.
23. Allegheny.	23. Indianapolis.
24. Richmond.	24. Worcester.
25. New Haven.	25. Syracuse.
26. Charleston.	26. St. Louis.
27. Indianapolis.	27. Jersey City.
28. Troy.	28. Chicago.
29. Syracuse.	29. New Orleans.
30. Worcester.	30. Milwaukee.

I do not vouch for *perfect* accuracy, but think the arrangement is correct. Allegheny City drops out of the second list, and Hartford comes in high up. New York foots up in round numbers \$52,000, Philadelphia

\$29,000, Brooklyn \$16,500, Boston \$9,700, Pittsburgh \$5,600; those from 6 to 12 inclusive, column 2, together with 5 other cities and towns not on the list, contributed between \$1,000 and \$5,000 each; from 13 to 19 inclusive, together with 11 others, not on the list, between \$500 and \$1,000 each; from 20 to 26 inclusive, and 45 others, between \$250 and \$500 each; and from 26 to 30 and all others in the country less than \$250 each. I am satisfied from observation, both in the Church and in her statistics, that there is abroad very little of system in the matter of supporting our Missions. It will give me pleasure to see the list corrected if in error. But I apprehend that the only satisfactory correction is to be made in *next year's record*.

*Standard of the Cross.*

### MISSIONARY FIGURES.

WITH the thermometer at 20° above zero, and the ground covered with snow, I have spent the day by a blazing wood fire, pouring over the figures given in the last SPIRIT OF MISSIONS. While the results arrived at are not exactly accurate (as I roughly calculated them for my own satisfaction, and did not at first design them for publication), yet they are nearly so, and are so pertinent to the great Missionary "talk" at the last General Convention that I felt you would be glad to lay them before your readers.

The figures I referred to above are, "The Parishes contributing to Domestic and Foreign Missions," as enumerated in the last number (Nov. and Dec.) of the SPIRIT OF MISSIONS. As I do not claim perfect accuracy for this partial analysis of that report, my figures are given in round numbers. But to begin: Whittaker's Church Almanac, just issued, gives the total number of Parishes in this Church as 2,996, and of Missions as 1,155, making a total of 4,151 Parishes and Missions. The SPIRIT OF MISSIONS discloses the fact that of this total number of Parishes and Missions, not quite 1,600 have contributed to the Missionary work during the past year. Now, to ascertain what these 1,600 Parishes and Missions contributed, we will have to take the total amount received by the Board of Missions for its work—say \$327, 357, and after deducting \$84,791, to represent legacies, miscellaneous collections,

etc., we have \$242,565, as given by 1,600 Parishes and Missions. But it is somewhat curious to observe how this sum of money is divided among the number of Parishes and Missions contributing it. There are, first, about 725 Parishes and Missions that contributed five dollars and under, amounting to \$1,996. There are about 410 Parishes and Missions which contributed sums exceeding five and not over ten dollars, amounting to \$3,200. In other words, of the 1,600 Parishes and Missions, 1,135 contributed only \$5,200. From this it will be seen that about 456 out of the 4,151 Parishes and Missions, or a little more than one-tenth of the whole Church, contributed over \$237,000 of the \$242,000 contributed by Parishes and Missions for Missionary purposes during the past year.

These figures are eloquent in themselves. They tell of the "faithful few" in the Church at large, as well as in the Parish, who are bearing the brunt of the battle. It may be said that these four hundred and fifty-six Parishes are the wealthy few which are *able* to give the largest part of the sum total. Granted. But can it be said that the remaining thirty-six hundred and more Parishes and Missions can only give some \$5,200? Whether they can give more or not, it is very plain that they *did not* during the past year.

*Church Times, Atlanta, Georgia.*

## GENERAL ACKNOWLEDGMENTS.

The Treasurers of the Domestic and Foreign Committees acknowledge the receipt of the following sums for  
GENERAL MISSIONS from February 1st, to March 1st, 1881.

ARKANSAS.		PENNSYLVANIA.	
Camden—St. John's Church.....	7 65	Philadelphia—(Kingsessing)—St. James' Church, "I. R. C.".....	10 00
CENTRAL NEW YORK.		RHODE ISLAND.	
Canastota—Mission Sunday-school.....	31	Pawtucket—St. Paul's Church.....	14 87
CONNECTICUT.		SOUTH CAROLINA.	
Hartford (East)—St. John's Church.....	7 25	Providence—St. Matthew's Church.....	6 00
Waterbury—Trinity Church.....	27 50	Richland—St. John's Church.....	5 20
DELAWARE.		Zion Church.....	5 45
Wilmington—Rt. Rev. Alfred Lee, D.D. (Foreign).....	34 75		16 65
ILLINOIS.		SOUTHERN OHIO.	
Chicago—Grace Church.....	52 23	Columbus—Good Shepherd Church.....	10 25
Oak Park—Grace Church.....	6 50	TENNESSEE.	
Convocation of Northern Deanery.....	1 26	Cleveland—St. Luke's Church.....	6 60
	59 99	Jackson—"A Friend".....	5 00
KENTUCKY.			11 00
Lexington—Christ Church.....	150 00	VERMONT.	
LONG ISLAND.		Factory Point—Zion Church.....	7 06
Brooklyn—"A".....	50 00	VIRGINIA.	
MARYLAND.		Albermarle Co.—Christ Church, "A Member".....	23 50
D. C. (Georgetown)—The Trapier Family.....	7 00	Eldon—"Mrs. C. H. P.".....	5 00
Soldiers' Home.....	25 00	Henrico Co.—Bishop Whittle, for Jaffa.....	20 00
Montgomery Co.—St. John's Church, Miss Lizzie Martin, \$2.40; Miss Sadie Magruder, \$3.10.....	5 50	James City Co.—Mrs. R. M. Smith, \$10; Miss A. C. Smith, \$1.....	11 00
St. Bartholomew's Church, Miss Mary Griffith, \$3.50; Miss Nellie Lansdale, \$1.24..	4 74		59 50
Rock Creek—St. Paul's Church.....	54 00	WESTERN MICHIGAN.	
	96 24	Kalamazoo—St. Luke's Church.....	5 00
MICHIGAN.		Paw Paw—St. Mark's Church.....	2 50
Detroit—Christ Church.....	239 50		7 50
NEW HAMPSHIRE.		WESTERN NEW YORK.	
Keene—St. James' Church.....	10 69	Canaseraga—"W. M. W.".....	25 00
NEW JERSEY.		Corning—Christ Church, Ladies' Missionary Society.....	27 15
Shrewsbury—Christ Church, "B. F." (Foreign).....	2 50		52 15
Woodbridge—Trinity Church.....	100 00	WESTERN TEXAS MISSION.	
	102 50	Texarkana.....	2 00
NEW YORK.		*Receipts for the month.....	\$971 71
Sing Sing—St. Paul's Church.....	19 10	Amount previously acknowledged.....	3,860 03
		Total receipts since September 1st, 1880.....	\$4,831 74

\* Divided, (when not otherwise designated) between Domestic and Foreign Missions in proportion to the appropriations made by the Board of Managers, and included in total receipts, pages 190 and 207.



# DOMESTIC DEPARTMENT.

## Committee for Domestic Missions.

The Rt. Rev. A. N. LITTLEJOHN, D.D., L.L.D., *Chairman.*

Rev. George Leeds, D.D.,  
" Henry C. Potter, D.D.,  
" N. H. Schenck, D.D.,  
" T. F. Davies, D.D.,  
" J. L. Reese, D.D.,  
" William N. McVickar,  
" James Saul, D.D.,  
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Mr. G. N. Titus,  
" William Scott,  
" H. P. Baldwin,  
" J. C. Garthwaite,  
" W. G. Low,  
" Lloyd W. Wells,  
" Benjamin Stark,  
" John A. King.

Mr. LLOYD W. WELLS, *Treasurer*,  
22 Bible House, New York.

## Form of a Bequest to Domestic Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions*

Should it be desired, the words can be added: *To be used for work among the Indians, or for work among Colored People*

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APRIL, 1881.

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## LETTER FROM BISHOP SPALDING.

DENVER, COLORADO,  
February 18th, 1881.

MY DEAR DR. TWING:

A Western Bishop is reported as having recently said that he could build twenty churches this year, if he could promise aid to each of from \$300 to \$500. I was not that Bishop, but I can make the same statement with perfect truthfulness. Few persons can be aware of the amazing growth and development of the vast interior and south-western portions of Colorado, which were almost unknown and inaccessible till within a short time past. Never have I known, in all my Missionary experience, such grand opportunities for Church extension as I find now in this Jurisdiction.

I venture to map out for your readers some of these new fields, and to name the leading places where our Services ought to be established, and churches built, the coming spring and summer. Several of these places will doubtless become familiar in future Missionary reports. If most of them do not, it will be only because, for lack of means, we have lost our opportunities. God forbid that we should lack means to do so great a work as He calls upon us to do here!

First, a word as to the older field. The time seems to have come for the earnest

working of Trinity Mission, Trinidad, by a resident Missionary. This town has a population of over 2,500. Seven years the few Church people have been waiting in prayer and hope. Their numbers are increasing.

St. Stephen's Mission, Longmont, was organized last month. The Rev. T. S. Wilson, of Boulder, is the leader in this good work. He gives one Service each Sunday. Longmont is a thriving town in the midst of an extensive agricultural region, like Greeley and Fort Collins, and, like them, sure of permanency and growth. A church ought to be built this year.

All the older Missions are filled, except Rosita and Del Norte. Rosita never was so prosperous as now. It has a church and parsonage. Del Norte has a church and log cabin, and is still a convenient centre, though its failure as yet to get a railroad is discouraging. The fifteen Missionaries of the Jurisdiction need all the money appropriated. But there is a prospect of two more of the stations becoming self-supporting next summer.

Now, take the D. & S. P. Railway from Denver. At Como, less than 100 miles west, in the South Park, take the stage northward, over the Breckenridge Pass. Eighteen miles brings you to Breckenridge.



Next summer you can probably go by rail. Last fall Breckenridge had a population of 2,500, with twenty-eight communicants and over thirty Church families. See what a centre it is! South, through the Hoosier Pass, lies Alma, with its fifteen or twenty communicants of the Church. Near by, northwesterly, are Montezuma, Chihuahua, Decatur, etc. Eight miles north is Frisco; all places likely to be very important in the near future.

From Breckenridge you can go by stage twenty-two miles westward, to Kokomo; or you can reach this place by rail twenty miles north from Leadville. Robinson's and Kokomo are three-fourths of a mile apart, and the two places have a population of about 4,000. Here, as everywhere, there are Church families, and many young men of education, confirmed at the East, who are without religious privileges! This is one of the first of the new places where a Clergyman should be stationed.

The D. and R. G. Railway will be built west from Robinson's to the neighborhood of the Mount of the Holy Cross and the Eagle River Country. Trustworthy men say there are fourteen places in that region that give promise of permanency. Aspen has already some three hundred houses, and in and around this place there were, last fall, about 2,500 people. One Clergyman, at least, should be sent thither.

If, instead of stopping off at Como, we go on by rail forty miles further west, we come to Buena Vista, on the Arkansas River—a place of some 2,000 people, the growth of, say eighteen months. Here we cross the Leadville extension of the D. and R. G. Pursuing our course southwesterly, twenty miles, we come to Alpine, the present terminus of the railway. This is a very flourishing mining town, with several Church families, who would eagerly welcome a Missionary. He would also occupy Buena Vista.

Over the range (the Continental), through the top of the pass of which a tunnel is being cut, about twenty miles from Alpine, lies Pitkin, where we have organized St. Bartholomew's Mission. The railroad is expected to reach it in June. Then there will be a great in-rush of people. Last summer there were about 2,000. Within twenty miles to the north are Garfield, Virginia City, and Hillerton, where Services ought to be held.

Now, go down the Tomichi Creek, passing Ohio City and other villages, twenty-

eight miles west, and you come to Gunnison, an expected junction of two great railroads, already becoming substantially built with stone and brick blocks and buildings. Here we have organized a Mission, called the Church of the Atonement.

North of here, twenty-eight miles, is Ruby, or Irwin, where the Presbyterians have built a church. East of Ruby, eight miles, lies Crested Butte, near which are the great coal fields. Pennsylvania men tell me they find, not far from Ruby, true anthracite. North of Crested Butte, some ten miles, is Gothic, a place of excellent promise. Within easy reach of here are Rock Creek, Elko, Schofield, and the wonderful lodes of Brush Creek, which may occasion the growing up of a city in six months. There should be a Missionary at Gunnison, another at Ruby, another at Gothic. Each would have enough to do to engross the activities of a very able and earnest man.

Come back now over the Marshall Pass, through which the D. and R. G. are building, to South Arkansas, whence the railroad branches to the north and to the west. Six miles above is Poncha Springs, which is growing to be a great place of resort and of residence. A little farther on by rail is Maysville. These three places ought to have a Missionary. He would live at Poncha Springs, where \$800 was subscribed for a church last year.

Forty miles south-west of Poncha Springs are the famous mines of Kirby Creek. I am told that there will doubtless be 5,000 men here next summer. A Missionary at Bonanza, now the leading place, might reach Saaguache, twenty-five miles south, and build there the Church of the Incarnation.

We can reach the San Juan country most easily now by the D. and R. G. from Denver. This road is built 350 miles to Chama. One hundred miles more will take it to Durango, on the Animas River, a tributary of the San Juan. Durango was laid out last September. It has a population of 2,500 or more. It is expected to have next summer, after the railroad reaches it, from five to ten thousand. The Rev. C. M. Hoge is here. The town company assigned him a choice lot, he being the first Minister on the ground. He must build a church (St. Mark's) before he can acquire a title. Nine hundred dollars has been offered for the lot. In the spring it will doubtless sell for two



or three thousand dollars. The company almost repent of having given it. They threaten to sell unless we build at once. Never was there a case where immediate help was more necessary. Parson Hoge, finding house-room scarce, was compelled to locate his cabin upon the church lot. It is of logs, twelve or fourteen feet square. Here he and Mrs. Hoge are keeping house. The stove is extemporized of sheet iron; the table is a dry goods box; the chairs are logs sawn off at the proper lengths; the writing desk is the head of a nail keg. The cheapest sort of new furniture would cost here almost a fortune. The least expensive way to bring in freight is in four-pound packages, by U. S. mail. All this will be changed for the better in the spring. Who is not willing at once to help this self-denying, experienced and able Missionary to build his church and also a better parsonage? Five hundred dollars would accomplish each of these objects, with what the people would give.

Up the Animas forty-five miles, the railway is mostly graded to Silverton, where we ought to build this year the Church of the Good Samaritan.

Northwest of Durango, forty miles, is Rico, where Mr. Hoge, last summer, held Services in a crowded "Gospel tent," and where St. Luke's Church ought to be built this year. Two Missionaries are the least that will suffice for these three places, as Services are also to be held at Howardsville, Eureka, Animas-Forks, Ophir, and Parott City.

In all the places above mentioned there are Churchmen and many others whom, humanly speaking, the Church alone can save.

I cannot go on at this time to speak of other districts, such as the North and Middle Parks, which are certain in no long time to come into prominent notice through rich discoveries of minerals.

Let me sum up. About a dozen more Missionaries are wanted, with stipends for each of from \$300 to \$500; and they would build churches, giving \$300 to \$500 for each, at Breckenridge, Alma, Kokomo, Aspen, Buena Vista, Alpine, Pitkin, Virginia City, Gunnison, Ruby, Gothic, Poncha Springs, S. Arkansas, Maysville, Bonanza, Saguache, Durango, Silverton, Rico, Ophir, Longmont, Trinidad—not to speak of Rawlins, in Wyoming, where it is hoped a church can be built this year.

Now, what am I to do? Obviously, I cannot wait for the Board of Missions to get subscriptions from all the members of the Church, for the support of the Missionaries I need. I cannot wait for three years for the success of the grand enterprise of raising a million of dollars for church building. I cannot wait even for the Western Church Building Society to help me. To wait is to fail; it is to lose the splendid opportunities. *We cannot wait.* To do so is defeat; it involves culpable thoughtlessness and sinful negligence. Let not the responsibility rest upon any who read the SPIRIT OF MISSIONS.

Faithfully yours,

JOHN F. SPALDING.

## FAREWELL OF BISHOP TUTTLE TO MONTANA.

WATERTOWN, N. Y.,

December 8th, 1880.

*To the Clergy and People of Montana:*

DEARLY LOVED FRIENDS: In an hour or two the Rev. L. R. Brewer is to be consecrated your Bishop. Then is to be made over to him the name I have always been proud of and loved; the Bishop of Montana.

It becomes me to say my good-by. My heart, torn with sorrowfulness at this rupture, tells how you are imbedded in it. Precious memories, crowding themselves upon me this hour, witness how lovingly good you have been to me. Let me say out of my sadness, the valleys and hillsides, the very nooks and crannies of your Terri-

tory, are dear to me from association. Your Clergy, and men and women and children and homes, are more dear from ties of affection. I were a stone statue could I speak this farewell unmoved. Sad, indeed, sit I now to write it.

Sadder settles the feeling at this hour, when my oversight of you ends, that I have not done for you or among you as well as I ought or might. Things have been done that I ought not to have done, and left undone that I ought to have done. You have once and again said kind words to me about my diligence, and, as you were pleased to see and call it, my faithfulness. Love prompted these words, and my heart is



touched at recalling them. But God knows how, to Him and me, this, your picture, is marred by selfishness and earthliness. The book of my pastoral stewardship of your souls closes itself now unto the one only opening of the last Great Day. I am praying God to forgive the debts and lacks, the wastes and losses and sins of unfaithfulness in that record, for the Merciful SAVIOUR's sake!

But saddest crowds the thought, that many of you whom I dearly love, and who have been tenderly kind to me, have not placed yourselves freely and fully on the LORD's side, as earnest, communing Christians. Dear, dear friends, I beg you, I pray for you, turn you to God in faith and prayer and obedience and Holy Baptism and Holy Communion. Seek ye the Kingdom of God and His righteousness. Be grateful to your SAVIOUR and kind to your own souls. Waning life has no real happiness in it for you

and me, and coming death no well-founded peace without CHRIST.

But be my closing word one of gladness. Montana has a Bishop of its own. 'Tis the right thing for Montana to have. 'Tis high time for her to have him. Let us "thank God and take courage," you with me, and I with you. I beg you love him and help him, as you have loved and helped me. Give him your full confidence. Stay up his hands. Cheer his heart. Under him prayerfully make you the MASTER's cause grow and the Church's life strong.

Brethren beloved, good-by! That means God be with you! He will helpfully bide with you, if you trustfully lean on Him. My love and prayers are yours. With an almost bursting heart I lay down my pastoral staff as Bishop of Montana. God help me. Amen.

DANIEL S. TUTTLE.

### DO WESTERN MISSIONS PAY?

THIS question our present article proposes to examine in the light of figures, taken from the last Annual Report of the Board of Missions, and covering the year 1880. The motive to this inquiry is the common expression, that the West has had enough eastern money and ought to take care of itself. Let it be remembered that in 1819, when Bishop Chase went to Ohio, Pittsburgh and Buffalo were frontier towns. There was not a mile of railway in the country. Chicago was a petty hamlet in a marsh. Let us see what has been accomplished within sixty years in the States touching the great lakes west of the Appalachian range. In these five States there are ten Dioceses, of which eight received aid from the Board of Missions in 1880. But the States of Ohio and Michigan, comprising four of these Dioceses, returned to the Board more than they received by nearly \$1,200, and hence those Commonwealths may be considered as self-sustaining in a Church point of view. All that these five States received from the East was \$2,085.26 in excess of their own contributions to the general treasury, with which they sustained 37 Missionaries, at a cost to the Board of \$56.38 per ordained man. They maintain, according to the last Diocesan list, eight Clergymen to one Missionary, although the lists include the new, or the frontier Dioceses, of Fond du Lac, Western Michigan, Quincy and Springfield. It is true these Dioceses give but little toward the general Missions, but the reason is evi-

dent, when it is seen how largely they are providing for themselves in communities growing rapidly. It is a great achievement to have put the Church within sixty years on a self-sustaining basis in five great States, where there is now a population of nearly 12,000,000, originally almost wholly strangers to the Church.

In the operations of the Board of Missions there are no results to be compared with those in the Northwest, thus far, for economy and effectiveness. Let us look at some other well defined fields of Church evangelism. The Missionary fields of the Board of Missions may be divided into five: First, the proper Missionary Jurisdictions, extending from Nebraska to Northern California, and from Washington Territory to Northern and Western Texas. These fields received the larger part of the distributions of the Board. Of expenditures among whites, this district received \$61,177.19, out of total receipts for such purposes of \$101,999.80. Including Indians, it had \$102,307.78 out of \$152,970.16, collected by the Board for the entire Domestic Missionary work of the general Church. These Missionary Jurisdictions returned to the treasury of the Board \$1,190.47. Of course this almost unorganized region is accepted as the proper field of Missionary beneficence, and is not, at its present stage of development, to be brought into comparison with other scenes of the operations of the Board. The second field has already been noticed as lying between



Pennsylvania and the Mississippi river, north of the Ohio. The third field embraces those Southern States where moneys from the general treasury are sent. Of these there are eleven, of which Maryland alone returned to the Board more than she received. But that return was very handsome, being nearly eighteen times her receipts. If this Diocese be left out and the ten remaining be considered, it would be found that they received a total of \$17,239.60 for whites, and \$9,159.51 for colored folk; a total of \$26,399.11. They returned \$3,769.48 to the Board, leaving the net cost to other Dioceses of their Missions \$22,629.63, or \$217.59 for each ordained Missionary. Out of the Clergy on the Diocesan lists, there is one Missionary of the Board to every four and one-third other Clergymen. These ten Dioceses repaid a fraction over 12 per cent. of the expenditures made by the general Church in their behalf.

The fourth field is in New England, and comprises Maine and New Hampshire. Of every five Clergymen, one is a Missionary of the Board. These Dioceses received \$5,054 from the general treasury, and returned about 14 per cent. or \$729.19, leaving the total charge upon other Dioceses \$4,327.81, or at the rate of \$288.52 for each ordained Missionary employed by the Board.

The fifth field may be put down as comprising the four trans-Mississippi States in the upper valley. They are Missouri, Iowa, Minnesota and Kansas; Nebraska being still a Missionary Jurisdiction. This is the territory promising the earliest and most abundant fruitage for the Church expenditure, because its development follows that of the great lake States in its rapidity, wealth and character of its people and institutions. With five times the population of Maine and New Hampshire, it receives but two and a half times the aid extended by the Board to them. The disbursements of the Board in this north-western field in 1880 were \$13,541.13, of which it returned nearly eight per cent. or \$1,059.38. The net cost to other Dioceses was \$12,481.75, or \$235.50 for each ordained Missionary. Out of every four names on the clerical lists of these Dioceses, there were three to each Missionary of the Board.

To sum up these statistics, if the proper Missionary Jurisdictions recognized by the Board be left out of account, and the four other fields in organized Dioceses alone be considered, we get the following result:

The great lake-field returned 65 per cent. of the appropriations made to it by the Board, has one ordained Missionary to nine other Clergymen, whose stipend last year from the general treasury averaged \$160.58, or a cost in excess of repayments of \$56.38 per man to the Board.

The southern field, ten Dioceses exclusive of Maryland, yields these statements: It returned about 12 per cent. of the appropriations made by the Board, has one ordained Missionary to four and one-third other Clergymen, whose stipend from the Board averaged \$237.83, or a cost in excess of repayments of \$217.59.

The New England field returned about 14 per cent. of the appropriations of the Board, has one ordained Missionary to four other Clergymen, whose stipend from the general treasury averaged \$337, or a cost to the Board in excess of repayments of \$288.52.

The trans-Mississippi Diocesan field returned about eight per cent. of its appropriations from the Board, has one ordained Missionary to every three of the other Clergy, whose stipend averaged \$255.49, or a cost in excess of repayments to the Board of \$235.50 per man.

The foregoing statements show that the most rapid and satisfactory growth of Diocesan independence has been in the great lake States; that the most expensive field is in New England, and it may be added that the southern States are probably the most immobile. What has been achieved in the lake region can be still more rapidly gained in the upper trans-Mississippi Dioceses, since the difficulties of communication are now overcome, and the increase of population and wealth goes on in accelerating ratio. It is, no doubt, the duty of the Church to care for all parts of the field with no niggardly calculations, but it is prudent and fair to ask where she can most rapidly strengthen herself. There is no rivalry in such considerations, for the more rapidly she increases her resources, the more powerfully will she be able to help those localities where the work is peculiarly hard and obstructive. Work in the West, beyond controversy, will yield the quickest return of self-sustaining Dioceses. Already they are receiving but small aid in proportion to their opportunity and population. It is a mistaken notion that a heavy part of eastern benefactions go to settled and vigorous western States. Two-thirds of all the Board's money went into the Territories and Missionary Dioceses. Nearly \$28,000 went South to \$6,000 into the lake States, less than 12,000 into Iowa, Minnesota and Kansas, and over \$5,000 to Maine and New Hampshire. Taking out of these amounts what the several fields returned, and they cost their sister Dioceses as follows: the southern States \$18,605.54, the lake States \$2,086.26, the trans-Mississippi free States \$10,995.25, New England \$4,327.81. On this side of the Mississippi and Arkansas the Board spent in excess of receipts from the benefitted Dioceses \$24,-

625.49 as against \$10,995.25 in the trans-Mississippi States of recent organizations. This does not show western dependence on eastern munificence. What measure of it still remains will soon cease when Christian sagacity has equipped the western Church with a proper educational scheme to train its own children in her service. Give the trans-Mississippi country, now in the time of its youth and impressibility, men competent in learning, discipline and tact, to in-

fluence an eager, shrewd people, and to them they will yield their resources with increasing generosity and gladness. The key to the situation is educational. That will bring independence soonest. There are great resources in the rapidly growing West. Trained faculties and talent will command them. If these are in the service of the Church, she will reap the harvest. If they are not, the opulence of the West will flow by her.—*Episcopal Register*.

## WORK AMONG THE INDIANS.

### LETTER FROM A LAY-READER.

CHRIST CHURCH MISSION STATION,

CROW CREEK AGENCY, DAKOTA,

November 18th, 1880.

MY DEAR DR. TWING: Feeling sure that a letter from the Indian Mission field is ever acceptable to you, and presuming you would like to hear from us relative to the work at this outpost on the Crow Creek Reserve, I would write to you this evening in reference in particular to our discouragements and encouragements during the past year.

Although we have not made that progress in our work which I had hoped and confidently expected when I entered upon my labors here as a Lay-reader, some fourteen months ago, yet I nevertheless feel that God has abundantly blessed our efforts; for, notwithstanding the peculiar difficulties we had to encounter and the persecutions and trial we have had to suffer, the accessions to the Mission have been very encouraging indeed, not so much as to numbers as in the character of the individuals converted.

As an evidence of the progress made I would point to an interesting step taken by eleven full-grown Indian men at the time of Bishop Hare's visitation to these Indians last May. During the early part of last winter, sixteen men, under the leadership of the well-known Truth Teller, formed themselves into a band, with the object of mutual encouragement and help in carrying on farming operations, and in putting up hay, cutting wood, building houses, stables, etc., working but six days in the week, and going to church Sundays. They were all heathens except Truth Teller and two others, and upon the occasion of the Bishop's visit eleven of them were admitted to the Church as catechumens. The ceremony took place at Christ Church, this camp, on Sunday,

May 31st, in the presence of a large congregation composed of a mixture of regulars and irregulars, the latter, the paint-and-feather class, who never come to church except out of curiosity to hear the great spirit man—the Bishop—talk. The Service was intensely interesting and impressive, to the wild fellows especially.

They were all, or nearly all, representative men of the tribe, one chief, six soldiers, and four counsellors, and all prominent members of the grass-dance fraternity; and the step they took burst upon the heathen element like a bombshell, and threw them into a great flutter. It created quite as much stir as did Truth Teller's conversion a year previous. We had hoped that this little band of sixteen men would have been met by the Government authorities here with proper encouragement, and thus aid in forming a nucleus for the work of Christian civilization, a nucleus around which to gather the turbulent element, and rapidly build up the work of industry, usefulness and Christianity on this reserve. But alas! disappointment met us at every step, nothing but hindrances and discouragements instead.

The work of spreading light, of the amelioration of moral degradation and of saving souls among the Indians, is, we are aware, one of discouragements and trial, yet, as a general thing, and we speak in particular of the work among the Sioux, these ills come from heathen Indians only, from whose efforts no enforced restrictions are put upon the activity of the Missionary in his work of enlightenment. But in our case during the past year, these ills have been of a very peculiar nature. They came for the most part, and indeed almost entirely, from outside influence, as it were, being the efforts of bad white men to break up our work



among these Indians; white men who seemed to think that Christianity is incompatible with civilization and detrimental to the welfare of the people on this reserve, who have enforced restrictions upon us calculated to impair the work and weaken our influence with the people; and white men who, for the sake of a few beef hides, were willing, nay, determined to barter away every interest of these Indians whom the Government is supposed to care for and protect. When the battle is between Christianity and heathenism alone, when the work of enlightenment is free from any enforced restrictions upon the activity of the Missionary, or without any hindrances whatever except those coming from the feeble efforts of heathen Indians, who are, in the main, simply indifferent to a religion they do not understand, the work, though trying even then, is, in our opinion, less discouraging than the peculiar difficulties and obstacles which we have encountered during the past twelve months.

We believe, and our opinion is formed upon a knowledge of the peculiarities and customs of the Indians, with whom we have been raised (being connected with them by blood), and from the fact that we have had abundant opportunities for observing and studying the various methods employed in their treatment by the whites, that if all ef-

forts in the work of uplifting the Indians were directed for the reformation, elevation, and development of the individual by a practical exhibition of the advantages of true civilization, which is not the fostering of heathen practices, we would, in a comparatively short time, see on every reservation in the land large communities of the present dependent heathen race transformed into industrious, useful, and independent Christians. There is no doubt about this. We know that Indians, like all heathen people the world over, and civilized people as well, have fixed ideas of religion, and are heathen or pagans through ignorance, and it seems to us plain that they can be brought to a change in their religious sentiments only after their minds have been enlightened, and they are satisfied that the religion they are to abandon is less beneficial to them than the one they are asked to adopt. Let us then build up Christian civilization for these poor people by a practical exhibition of its advantages, and as the woodman builds a coal-pit, select men of character and influence from among them, and set them in the middle, and build around it and over it until it is complete.

Yours very truly,

SAMUEL J. BROWN.

### DIED,

At Ogden, Utah, February 14th, 1881, of hemorrhage of the stomach, The Rev. JAMES LEE GILLOGLY, Missionary, aged 37 years.

A true soldier has fallen at the front, and with battle harness on; a good soldier of JESUS CHRIST, ever ready to endure hardness, and not making complaint; of untiring energy to work, and yet in rare balance of character, of enduring patience to wait.

He came to Ogden, a Deacon, from Connecticut in 1870, and for nearly eleven years fought a good fight, in the face of appalling difficulties, and in a field thick with hate and hostility.

Bishop Tuttle trusted to him and leaned upon him as a kind of Bishop of all Northern Utah, and his heart is sad and sore for the loss from his side of the wise head, the loving heart, and the untiring zeal of his fellow Missionary.

All Ogden has been in mourning. The Mormons themselves, though they liked him not, thoroughly respected him. A steadfast friend, an honest enemy, a righteous man, a citizen of unusual value, a loving husband and father, a sturdy soldier of the Cross, a pastor of devoted faithfulness, pure in heart, simple in habit, single of aim, and unselfish in life—all these he was. We take ourselves to record this day that he shunned not to declare all the counsel of God, and is pure from the blood of all men. God be thanked, for the helpful example of his upright and holy life! God forgive us that we sorrow most of all for that here in the place and time of great need we shall see his face no more!

D. S. T.

OGDEN, UTAH,

March 7th, 1881.

## ACKNOWLEDGMENTS

## OF THE COMMITTEE FOR DOMESTIC MISSIONS.

N.B.—In remitting to the Treasurer, LLOYD W. WELLS, 22 Bible House, New York, always mention the DIOCESE, as well as the PARISH, from which the Contribution has been forwarded. All Money Orders should be drawn on Station D.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from February 1st, to March 1st, 1881.

## FOR DOMESTIC MISSIONS.

<b>ALABAMA.</b>			<i>Woodbury—St. Paul's Church.....</i>	5 00
<i>Florence—Trinity Church.....</i>	1 50			
<i>Mobile—Christ Church.....</i>	23 30			194 15
<i>Trinity Church.....</i>	14 25		<b>DAKOTA.</b>	
			<i>Sioux Falls—Calvary Church.....</i>	2 15
<b>ALBANY.</b>		39 05	<b>EASTON.</b>	
<i>Troy—Church of the Holy Cross, Miss T—'s</i>			<i>Cambridge—Great Choptank Parish, Mite</i>	
<i>Mite Chest.....</i>	12 00		<i>Chest.....</i>	10 05
<b>ARKANSAS.</b>			<b>GEORGIA.</b>	
<i>Batesville—St. Paul's Church.....</i>	13 00		<i>Cave Spring—Church of the Good Shepherd..</i>	5 00
<i>Conway—St. Peter's Church.....</i>	1 50			
<i>Hope—St. Mark's Church.....</i>	4 00		<b>ILLINOIS.</b>	
<i>Washington—Grace Church.....</i>	4 30		<i>Rockford—Emmanuel Church S. S., for Mon-</i>	
			<i>tana.....</i>	1 00
<b>CENTRAL NEW YORK.</b>		22 80	<b>INDIANA.</b>	
<i>Binghamton—Christ Church, of which thro'</i>			<i>Evansville—St. Paul's Church. Mite Chest....</i>	7 30
<i>Woman's Auxiliary, \$12.....</i>	34 20		<i>Goshen—St. James' Church.....</i>	4 80
<i>Canastota—Mission, Mite Chest.....</i>	55			12 10
<i>Cazenovia—St. Peter's Church.....</i>	10 06		<b>IOWA.</b>	
<i>"R. J. H.".....</i>	23 25		<i>Fairfield—St. Peter's Church.....</i>	1 20
<i>Clinton—St. James' Church, Branch Wo-</i>				
<i>man's Auxiliary.....</i>	10 00		<b>JAPAN.</b>	
<i>Cortlandt—Grace Church, Branch Woman's</i>			<i>Osaka—Mission Chapel, Christmas Offering..</i>	39 52
<i>Auxiliary.....</i>	3 00			
<i>Elmira—Grace Church.....</i>	10 75		<b>KANSAS.</b>	
<i>Fulton—Zion Church.....</i>	4 77		<i>Wichita—St. John's Church.....</i>	3 28
<i>Holland Patent—St. Paul's Church, Convoca-</i>				
<i>tion of the 2d district.....</i>	9 00		<b>KENTUCKY.</b>	
<i>Ithaca—St. John's Church.....</i>	11 00		<i>Covington—"Lizzie W—," Mite Chest.....</i>	6 40
<i>New Berlin—St. Andrew's Church.....</i>	42 55			
<i>Oneida—St. John's Church.....</i>	10 90		<b>LONG ISLAND.</b>	
<i>Oswego—Christ Church, Branch Woman's Aux-</i>			<i>Brooklyn Heights—Grace Church, additional.</i>	30 00
<i>iliary.....</i>	19 25		<i>St. James' Church, Mrs. Galpin.....</i>	10 00
<i>Church of the Evangelists.....</i>	8 00		<i>St. Matthew's Church.....</i>	12 00
<i>Rome—St. Joseph's Church.....</i>	67			52 00
<i>Sherburne—Christ Church.....</i>	6 75		<b>LOUISIANA.</b>	
<i>Skaneateles—St. James' Church, Branch Wo-</i>			<i>Cheneyville—Trinity Church.....</i>	3 00
<i>man's Auxiliary.....</i>	13 01			
<i>Speedsville—St. John's Church.....</i>	1 38		<b>MARYLAND.</b>	
<i>Syracuse—St. Paul's Church.....</i>	21 50		<i>Baltimore—Christ Christ Church.....</i>	154 00
<i>Utica—Grace Church, Branch Woman's Aux-</i>			<i>Mite Chests, through Miss M. Bradford...</i>	59 65
<i>iliary.....</i>	5 06		<i>Georgetown—St. John's Church.....</i>	50 00
<i>Watertown—Grace Church.....</i>	3 00		<i>Hagerstown—St. John's Church.....</i>	20 00
<i>Waterville—Grace Church, Branch Woman's</i>			<i>Jessups—"W. F. G.".....</i>	100 00
<i>Auxiliary.....</i>	5 00		<i>Towsontown, Baltimore Co.—Trinity Church</i>	
<i>Willard Mission.....</i>	25		<i>S. S.....</i>	10 00
<i>Willowdale—Grace Church, Mite Chest.....</i>	4 44		<i>Upper Marlborough—Trinity Church, of which</i>	
	258 34		<i>from Mite Chest, \$8.42.....</i>	17 40
			<i>West River—Nina and Annie Edwards.....</i>	2 00
<b>CENTRAL PENNSYLVANIA.</b>				418 05
<i>Columbia—St. Paul's Church.....</i>	7 50		<b>MASSACHUSETTS.</b>	
<i>Wellsboro—St. Paul's Church, of which from</i>			<i>Charlestown—St. John's Church, "a lady," for</i>	
<i>Mite Chest, \$11.60; "In Memoriam Samuel</i>			<i>Nebraska.....</i>	5 00
<i>Breck," \$10.00.....</i>	21 50		<i>Quincy—Christ Church.....</i>	11 50
			<i>Salem—St. Peter's Church.....</i>	52 00
<b>COLORADO.</b>		29 00	<i>Wilkinsonville—St. John's Church.....</i>	3 00
<i>Littleton—St. Paul's Church.....</i>	3 00		<i>Worcester—All Saints' Church.....</i>	57 48
<i>Ouray—St. John's Church.....</i>	3 65			128 98
			<b>MINNESOTA.</b>	
<b>CONNECTICUT.</b>			<i>Basswood Grove—St. Mary's Church.....</i>	3 10
<i>Branford—Trinity Church.....</i>	15 68		<i>Bellewood—St. Barnabas' Church.....</i>	1 60
<i>Bridgeport—Christ Church, "W. A. H.".....</i>	5 00		<i>Litchfield—Trinity Church.....</i>	2 50
<i>Essex—St. John's Church, Mite Chest.....</i>	7 50		<i>Point Douglas—St. Paul's Church.....</i>	1 45
<i>Meriden—St. Andrew's Church.....</i>	70 82		<i>Red Wing—"S. B. F.".....</i>	3 00
<i>Norwalk—St. Paul's Church, Mite Chest.....</i>	26 28		<i>Vermillion.....</i>	95
<i>Norwich—Christ Church, Mite Chest.....</i>	8 00			12 60
<i>Quaker's Farms—Christ Church.....</i>	7 25			
<i>Thomaston—Trinity Church S. S., Mite Chest.</i>	29 99			
<i>Waterbury—"Mrs. M. B.".....</i>	1 00			
<i>Westport—Christ Church, Mite Chest.....</i>	15 30			
<i>Wilton—St. Matthew's Church.....</i>	2 33			



<b>MISSOURI.</b>			
Jefferson City—Grace Church.....	2 50	Grace Church.....	144 16
St. Louis—Church of the Holy Communion..	24 05	Warren—St. Mark's Church.....	25 00
	26 55		316 26
<b>NEW HAMPSHIRE.</b>			
Keene—Rev. E. A. Renouf, \$15; Mrs. E. A. Renouf, \$10.....	25 00	<b>SOUTH CAROLINA.</b>	
		Anderson—Grace Church.....	2 05
<b>NEW JERSEY.</b>		Glenn Springs—Calvary Church.....	1 65
Middletown—Mite Chest, "Miss M. H. T."....	2 50	Rock Hill—Church of Our Saviour.....	4 00
Swedesboro—Trinity Church.....	12 50	Union—Church of the Nativity.....	5 35
Westfield—Grace Church.....	7 40	Yorkville—Church of the Good Shepherd....	6 50
Family Missionary Box.....	6 50		19 45
	28 90	<b>SOUTHERN OHIO.</b>	
<b>NEW YORK.</b>		Circleville—St. Philip's Church, through Wo-	
Milton—Grace Chapel, Richard Chapman		man's Auxiliary.....	4 00
Mite Chest.....	2 50	Columbus—Church of the Good Shepherd....	8 75
Newburgh—St. George's Church, of which		Springfield—Christ Church S. S.....	10 00
from Mite Chest, \$3.....	295 09		22 75
New York—Christ Church.....	501 13	<b>SPRINGFIELD.</b>	
Church of the Holy Sepulchre.....	38 71	Albion—St. John's Church, Mite Chest.....	1 00
Grace Church, additional.....	785 00	Mattoon—Trinity Church.....	2 00
"W. C. S.".....	100 00		3 00
St. James' Church.....	467 10	<b>TENNESSEE.</b>	
St. Stephen's Church.....	60 25	Brownsville—Zion Church.....	2 00
St. Thomas' Church, "a member".....	10 00	Franklin—St. Paul's Church.....	2 25
(Harlem)—St. Andrew's Church.....	55 15	Nashville—St. Ann's Church.....	3 85
Poughkeepsie—Mite Chest, 6,649.....	1 40	Sewanee—St. Augustine's Chapel.....	15 00
Yonkers—Mite Chest, 1,062, through Woman's			23 20
Auxiliary.....	7 00	<b>VERMONT.</b>	
	2,323 33	Wallingford—"J. C. B.".....	22 70
<b>NORTH CAROLINA.</b>			
Asheville—Trinity Church.....	21 78	<b>VIRGINIA.</b>	
Louisburg—St. Paul's Church.....	5 32	Lynwood—"S. H. L.".....	5 00
Scotland Neck—"Mrs. M. A. S.".....	6 25	Norfolk—Christ Church, "S." through Wo-	
Smithville—St. Philip's Church.....	2 29	man's Auxiliary.....	5 00
	35 64	Northampton Co—Eastville, Christ Church S.	
<b>NORTHERN NEW JERSEY.</b>		S. Mite Chest.....	6 47
Jersey City—Church of the Holy Trinity, Mite		Richmond, Henrico Co—St. Paul's Church...	5 00
Chest, 33,916.....	4 20	Moore Memorial.....	10 00
Mite Chest, 32,275. In Memoriam, "G. C.			31 47
P., Jr.".....	5 00	<b>WISCONSIN.</b>	
Morristown—Church of the Redeemer, "A Pa-		Racine—"J. G. M., Jr.," Mite Chest.....	20 00
rishioner".....	10 00		
Newark—Grace Church.....	32 75	<b>WESTERN MICHIGAN.</b>	
Orange—St. Mark's Church, of which from		Allegan—Church of the Good Shepherd.....	4 00
S. S., Mite Chest, \$70.75.....	249 95	Marshall—Trinity Church.....	16 22
	301 90	Paw Paw—St. Mark's Church.....	1 25
<b>ONTARIO.</b>		Traverse City—Grace Church.....	5 28
St. Catharine's—"J. B. M.".....	6 67		26 75
<b>OREGON.</b>		<b>WESTERN NEW YORK.</b>	
Portland—Trinity Church.....	41 75	Geneva—St. Peter's Church, Mite Chest....	28 71
<b>PENNSYLVANIA.</b>		Trinity Church, of which from Sewing	
Philadelphia—Christ Church, Mite Chest, 8,150		Society, \$25; Mite Chest, \$10.....	345 38
\$2; Mite Chest, "G. R."—\$18.....	180 12	Lockport—Grace Church, Mite Chest.....	18 00
Church of the Holy Trinity.....	1,060 22		392 09
St. Mary's Church, Mission Chapter of		<b>WESTERN TEXAS.</b>	
Guild.....	4 25	"J. E. V." A Thank Offering.....	2 00
St. Stephen's Church.....	209 21		
Mite Chest, "J. W. B.".....	3 00	<b>LEGACIES.</b>	
"Mrs. R. B.".....	4 50	Md., Baltimore—Estate of Mrs. Henrietta	
(Kensington)—St. Barnabas' Church, Mite		Bolton.....	102 35
Chest.....	6 00	N. Y., New York—Estate of Mrs. Wilkins....	1,500 00
(Holmesburgh)—Emmanuel Church, of			1,602 35
which from Mite Chest, \$6.50; (of which \$4.		<b>MISCELLANEOUS.</b>	
"In Memoriam Mrs. Ann Holmes").....	16 50	Interest on Investments.....	56 25
	1,483 80	Proportion General Mission Offerings, (for de-	
<b>PITTSBURGH.</b>		tails see p. 178).....	476 45
Pittsburgh—Calvary Church.....	70 77		532 70
<b>QUINCY.</b>		<b>MITE CHESTS.</b>	
Cambridge—St. Matthew's Church.....	1 26	Receipts for the month not credited to Par-	
<b>RHODE ISLAND.</b>		ishes.....	4 00
Bristol—St. Michael's Church.....	50 00	Receipts for the month.....	8,616 61
"A. DeW.".....	50	Amount previously acknowledged.....	69,134 10
East Greenwich—St. Luke's Church S. S.,		Total receipts since September 1st, 1880....	\$77,750 71
Mite Chest.....	18 91		
Providence—All Saints' Memorial Church...	77 69		

## DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

<b>CENTRAL NEW YORK.</b>		<b>PENNSYLVANIA.</b>	
<i>Harpersville</i> —St. Luke's Church.....	2 03	<i>Philadelphia</i> —Chestnut Hill, St. Paul's Church ( <i>Germantown</i> )—St. Luke's Church.....	10 51 53 50
<b>CENTRAL PENNSYLVANIA.</b>			64 01
<i>Columbia</i> —St. Paul's Church.....	3 00	<b>RHODE ISLAND.</b>	
<b>MASSACHUSETTS.</b>		<i>Providence</i> —All Saints' Memorial Church....	25 29
<i>Amherst</i> —Grace Church, through Woman's Auxiliary, for salary of Mrs. Payne.....	8 70	<i>Warren</i> —St. Mark's Church.....	11 80
<i>Andover</i> —Christ Church, through Woman's Auxiliary, for salary of Mrs. Payne.....	3 14	<b>VIRGINIA.</b>	
<i>Boston</i> —St. Paul's Church, through Woman's Auxiliary, for salary of Mrs. Payne.....	20 50	<i>Lynwood</i> —"S. H. L.".....	5 00
"S. F. C." through Woman's Auxiliary for salary of Mrs. Payne.....	1 00	<b>WESTERN MICHIGAN.</b>	
<b>NEW HAMPSHIRE.</b>		<i>Allegan</i> —Good Shepherd.....	2 00
<i>Keene</i> —Rev. E. A. Renouf, \$15; Mrs. E. A. Renouf, \$10.....	33 34 25 00	<b>WESTERN NEW YORK.</b>	
<b>ONTARIO.</b>		<i>Geneva</i> —Trinity Church.....	116 00
<i>St. Catharine</i> —"J. B. M.".....	5 00	<b>LEGACY.</b>	
		<i>Ohio, Granville</i> —Estate of Mrs. Clarissa Sanford	1,533 33
		Receipts for the month.....	1,825 80
		Amount previously acknowledged.....	4,530 23
		Total receipts since September 1st, 1880.....	\$6,356 03

## DESIGNATED FOR WORK AMONG INDIANS.

CENTRAL NEW YORK.		for "Paul Mazakute Scholarship".....		100 00	
Cortlandt—Grace Church, for White Earth Reservation, Branch Woman's Auxiliary...	2 00	Through Niobrara League, of which from a member of the Church of the Holy Apostles, for "R. C. Rogers" and "J. P. Lundy"			
Waterville—Grace Church, Branch Woman's Auxiliary.....	5 00	Scholarships, \$120; Ladies' Missionary Society of St. Bartholomew's Church, toward support of one lady, \$100; Church of the Transfiguration, for Choteau Creek, \$70; Church of the Holy Communion (of which for "Mary K. Richards" Scholarship, \$60) \$185; Zion Church, for Scholarship in Boys' School, \$60; St. Mark's Church, \$20; Epiphany offering of S.S. of Church of the Redeem- er, for Bishop Whipple, \$8.50; Church of the Annunciation, \$5; Mr. Astor, \$200; the Misses Collins, for "Mary A. E. Twing" Schol- arship, \$60; Mrs. J. H. H. Ten Broeck, St. Bartholomew's Church, for "Ten Broeck Scholarship, In Memoriam," \$60; Miss Prall, St. Bartholomew's Church, for "Bish- op Hare" Scholarship, \$60.....			948 50
CENTRAL PENNSYLVANIA.		1,108 50			
Columbia—St. Paul's Church.....	3 00	NORTHERN NEW JERSEY.			
CONNECTICUT.		Greenville—S. S. of Grace Church.....	4 00		
Bridgeport—"A Friend" through Woman's Auxiliary, for Bishop Hare's School.....	5 00	PENNSYLVANIA.			
Fairfield Archdeaconry, Stratford—Christ Church, through Woman's Auxiliary.....	15 00	Philadelphia—Church of the Nativity.....	8 70		
Waterbury—Trinity Church, for Bishop Hare	28 24	St. Stephen's Church, for "St. Stephen's" Scholarship, Crow Creek.....	60 00		
MARYLAND.		"E. N. B." for Bishop Hare, "Bishop Whipple" and "Mary Amory Hare" Schol- arships.....	90 00		
Baltimore—Grace Church, through Indian Aid, for Sister Julia's salary.....	48 24	"K. N."—Grace Church S. S.....	50		
Emmanuel Church, Ladies' Society for Sister Julia's salary.....	23 00	Through Indian Hope Association, of which from Church of the Holy Trinity, \$170; Church of the Epiphany, \$75; Church of the Covenant, \$11; Church of the Trans- figuration, \$3; Grace Church, \$44.88; Christ Church \$24; St. James' Church, \$27; St. Luke's Church, \$24.50; St. Jude's Church, \$30.69; Calvary Monumental Church, \$8; Holy Trinity Memorial Chapel, \$5; St. Mary's Church, \$16; St. Andrew's Church West Phila., \$13; St. Mark's Church Germantown, \$5; St. Peter's Church, Germantown, (of which for "H. H. Houston" Scholarship, \$7; "Pauline" Scholarship, \$10) \$17; Christ Church, Media, \$5; Sunday-school of Cal- vary Church, Rockdale, \$35.53.....	33 75		
St. Barnabas' Church, through Indian Aid, of which for Sister Julia's salary, \$25.....	40 00				
Upper Marlboro—Trinity Church.....	10 00				
MASSACHUSETTS.					
Boston—Christ Church, through Woman's Auxiliary.....	113 00				
Church of the Good Shepherd, through Woman's Auxiliary.....	2 00				
(Highlands)—St. John's S. S., for "Manton Eastburn" Scholarship, In Memoriam.....	2 00				
Lovell—St. Anne's Church, through Woman's Auxiliary.....	60 00				
Newton Lower Falls—St. Mary's Church through Woman's Auxiliary.....	17 06				
Quincy—Christ Church S. S., for Scholarship.	2 00				
Roxbury—St. James' Church, through Woman's Auxiliary.....	30 00				
Salem—St. Peter's Church, through Woman's Auxiliary.....	2 00				
Stockbridge—St. Paul's Church, through Woman's Auxiliary.....	2 00				
Worcester—All Saints' Church.....	15 00 67 78				
NEW HAMPSHIRE.					
Keene—Rev. E. A. Renouf, \$15; Mrs. E. A. Renouf, \$10.....	199 84 25 00				
NEVADA.					
Austin—"C. E. M. E.," through Woman's Auxiliary.....	10 00				
NEW YORK.					
New York—Mrs. A. M. Minturn, for "Edith Minturn Sands" Scholarship.....	60 00				
"A friend," through Mrs. A. M. Minturn,					



"Ossian Hall"—For Yellowstone Indians....	5 00	Trinity Church.....	65 00
	12 69	LEGACY.	80 00
VERMONT.		Ohio, Granville—Estate of Mrs. Clarissa San-	
Arlington—St. James' S. S.....	5 00	ford.....	3,066 67
Bellores Falls—St. Agnes' Hall, Christmas Of-	12 00	MISCELLANEOUS.	
fering for Dormitory in St. Mary's School..	17 00	Interest on Investments.....	33 75
WESTERN MICHIGAN.		" " Bishop Whipple Hos-	
Allegan—Church of the Good Shepherd.....	2 00	pital Fund....	103 75
WESTERN NEW YORK.			137 50
Geneva—St. Michael's Parish, Children's Aid		Receipts for the month.....	5,570 64
Society for "Wm. A. Coale" Scholarship, San-		Amount previously acknowledged.....	8,421 94
tee Agency.....	15 00	Total receipts since September 1st, 1880.....	\$13,992 58

## SPECIAL CONTRIBUTIONS.

ALBANY.		Riverton—Christ Church, through Woman's	
Catskill—St. Luke's Church, for Bishop Tuttle	21 32	Auxiliary, for Mrs. Klugerie's support.....	5 00
CENTRAL NEW YORK.			65 00
Canastota and Peterboro' Missions, for Mis-	40	NEVADA.	
sionary Bishops' Fund.....		Austin—"C. E. M. E.," for Missionary Lend-	
CONNECTICUT.		ing Library.....	2 00
Bridgeport—"A Friend," through Woman's		NEW YORK.	
Auxiliary, for Bishop Spalding, to be used		Matteawan—St. Luke's Church, Woman's Mis-	
in mining districts where most needed, \$10;		sionary Association, for travelling expenses	
to help build Sister Eliza's Home, \$5.....	15 00	of Miss Woodington.....	45 47
Fair Haven—St. James' Church, S. S., for	28 11	Newburgh—St. George's Church, of which for	
Bishop Tuttle.....	43 11	Rev. Dr. Oliver, \$25; Western Church Build-	
ILLINOIS.		ing Fund, \$50.....	75 00
Rockford—Emmanuel Church, for Bishop		New York—Church of the Annunciation, thro'	
Brewer, at his discretion for Montana.....	17 64	Woman's Auxiliary, for travelling expenses	
MARYLAND.		of Miss Woodington.....	10 00
Baltimore Co.—Mt. Calvary Church, for Bish-		Christ Church, Mrs. Shinnon, through Wo-	
op Morris.....	75 00	man's Auxiliary, for Rev. F. M. Serenbez..	
Towsontown Trinity Church, "Miss U.		Grace Chapel, through Woman's Auxil-	
S.," for Bishop Whipple.....	1 00	iary, for Rev. Geo. Turner, Kansas.....	5 00
LONG ISLAND.		St. Bartholomew's Church, Woman's Mis-	
Brooklyn—Christ Church, for Bishop Paddock	504 00	sionary Association, for Rev. Mr. Dunlop's	
Flushing—St. George's Church, through Wo-	10 00	Colored Schools.....	88 00
man's Auxiliary, for Harris boys.....	514 00	St. Thomas' Church, for Bishop Whipple's	
MASSACHUSETTS.		Church, at Medalia, through Woman's Aux-	
Boston—St. Matthew's Church, through Wo-		iliary.....	5 00
man's Auxiliary, for Cuban Mission at Key		Trinity Chapel, "A Member," through	
West, \$5; Mrs. Klugerie's support, \$5.....	10 00	Woman's Auxiliary, for Rev. Geo. Turner..	5 00
General Collection of November 7, 1880 in		Zion Church, Woman's Missionary Assoc-	
St. Paul's Church, for Mrs. Buford.....	2 00	iation, for Colored Schools, Pittsboro, N. C.	
Trinity Church, Rev. Philips Brooks,		(Harlem)—St. Andrew's Church, for Schol-	
through Woman's Auxiliary, for Rev. Mr.		arship, Plain City, Utah.....	40 00
Dunlop's work, Ga.....	100 00	Miss C. L. Wolfe, for Griswold College,	
Jamaica Plain—St. John's Church, for Bish-	25 00	Iowa.....	1,250 00
op Whipple.....		Mrs. Abbott, through Woman's Auxil-	
Waltham—Christ Church, through Woman's		iary, for Mrs. Buford.....	5 00
Auxiliary, for Mrs. Buford, of which for per-		"Miss A. M. B.," for Bishop Tuttle, M. C.	10 03
sonal use, \$6.82; family fine-box, \$1.90.....	8 72	Through Woman's Auxiliary, for Rev. Geo.	
Worcester—All Saints' Church, for support of		Turner, from Mrs. Henry Ogden.....	2 00
Sister Eliza, through Woman's Auxiliary...	10 00	Committee on Work for Domestic Mis-	
	155 72	sions, for Rev. F. M. Serenbez.....	13 00
MICHIGAN.		"A Family," through Woman's Auxiliary,	5 00
Pontiac—Zion Church, through Woman's		for Rev. F. M. Serenbez.....	1,595 50
Auxiliary, for Bishop Whipple.....	5 00	NORTH CAROLINA.	
MISSOURI.		Edenton—St. Paul's Church, through Wo-	
St. Joseph—Christ Church, for Bishop Morris.	21 93	man's Auxiliary, for Rev. E. R. Jolyner's	
NEW HAMPSHIRE.		School.....	13 62
Keene—Rev. E. A. Renouf, \$30; Mrs. E. A.		NORTHERN NEW JERSEY.	
Renouf, \$20, for Church Building Fund....	50 00	Newark—Grace Church, "In Memoriam" for	
NEW JERSEY.		Bishop Whipple.....	9 00
Branch Woman's Auxiliary, for support of		Rutherford Park—Grace Church, for Rev. J.	
Mrs. Klugerie.....	20 00	L. Gillogly.....	10 00
Burlington—St. Mary's Hall, for Bishop Mor-			19 00
ris, for new St. Stephen's Chapel, St. Helen's		PENNSYLVANIA.	
Hall, Portland.....	40 00	Doylestown—"B.," for Bishop Wingfield, to	
		assist in removing indebtedness of church	
		in Sacramento.....	5 00
		Philadelphia—Church of the Atonement "R"	
		of which for Bishop Whipple, \$50; Bishop	
		Vail, \$50; Bishop Whitaker, \$50; Bishop	
		Morris, \$50; Bishop Tuttle, \$50.....	250 00
		Christ Church, of which for bed in Bishop	
		Morris Hospital, \$1; Rev. Dr. Beatty, Kan-	





# FOREIGN DEPARTMENT.

## Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev. John Cotton Smith, D.D.,  
" H. Dyer, D.D.,  
" Charles H. Hall, D.D.,  
" E. A. Hoffman, D.D.,  
" J. H. Eccleston, D.D.,  
" William Tatlock, D.D.,  
" Joshua Kimber.

Mr. F. S. Winston,  
" Lemuel Coffin,  
" Charles R. Marvin,  
" Cornelius Vanderbilt,  
" James M. Brown,  
" R. Fulton Cutting,  
" Howard Potter,  
" Jos. W. Fuller.  
" C. M. Conyngham,

Rev. JOSHUA KIMBER, *Secretary*,  
23 Bible House, New York.

JAMES M. BROWN, *Treasurer*,  
23 Bible House, New York.

## Form of Bequest to Foreign Missions.

*I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions*.....

Should it be desired, the words can be added: *For work in Africa, or China, etc., etc.*.....

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APRIL, 1881.

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## AN IMPORTANT WITNESS.

THE REV. DR. CHRISTLIEB, professor in Bonn University, Prussia, states in his recent work on Protestant Missions, that the interest in Foreign Missions in Germany has been much less than in England or the United States. Most of the professors in the Universities have been either hostile or indifferent; the editors of the most influential journals have been adverse; while among political leaders the subject has been one for humor. A majority even of the Clergy, especially those in charge of large churches in the cities, have been in opposition or indifference, and the support of Foreign Missions has been mainly by persons in humble life in country parishes.

Dr. Christlieb, however, states that a change for the better has recently taken place, and that it is owing, in good measure, to the notes of praise from certain celebrated investigators, such as Max Müller, and indeed Darwin; to the testimony of English Colonial Governments, and of distinguished men in the foreign military and civil service. Lectures on Foreign Missions have been

established at several of the universities, and some of the most influential newspapers have opened their columns to articles on the subject. The number of earnest advocates and supporters among the Clergy has increased, and it is a more prominent subject in ecclesiastical councils.

Now what has had so good an influence in Germany cannot but have a similar effect here; for, though the interest in the evangelization of the pagan world is more general here than there, yet even here there are still many influential persons in opposition who ought to be in friendly co-operation, and many indifferent who ought to be earnest advocates. We think it well, therefore, to continue to give fresh and important testimony from time to time of the kind referred to. And that which we now present is, perhaps, more important than any yet given, for it is from one who has had a more extended and varied experience than others who have testified.

At different times during the thirty years that Sir Richard Temple has been

in India, he has been Governor of all the provinces of that empire except Oude, and he has ruled over one hundred and ninety of the two hundred millions of its people. In one of his addresses he stated that he has had acquaintance with, or has been authentically informed concerning, nearly all the Missionaries of the Societies laboring in India within the last thirty years; and in another speech he said that while the great business of his life had been to inspect vast government establishments, he had not failed to inspect those of the Missionary Societies; and if his hearers could see what he had seen they would know that these latter were in the highest degree efficient, and the Missionaries zealous and devoted.

With such a unique experience and extensive personal knowledge we might expect that his testimony would abound in important and impressive facts, and interesting details, and such is the case. His speeches at Oxford, Birmingham and Wolverhampton are of the greatest possible interest and value. We give a single extract from his Wolverhampton speech, and several from the one delivered in the Town Hall, Birmingham:

How did they account for the large subscriptions given in India to Missions? There was no community that, according to its means, subscribed more largely to Missions than the Anglo-Indian community. This fact was a substantial proof that the Anglo-Indian opinion on the spot was, on the whole, greatly in favor of Missions.

#### THE RATE OF PROGRESS IN INDIA.

We hear occasionally complaints of the slow rate of progress with which Christianity advances in India. It has been sometimes stated in public prints which speak with authority that this progress has been arrested. Now is this really the case? Remember that Missionary work in India began in the year 1813, or sixty-seven years ago. There are in the present year not less than 350,000 native Christians, besides 150,000 scholars, who, though not all Christians, are receiving Christian instruction—that is, 500,000 people, or half a million,

brought under the influence of Christianity. The annual rate of increase in the number of native Christians has progressed with advancing years. At first it was reckoned by hundreds yearly, then by thousands, and further on by tens of thousands. Compare this with the probable rate of the progress of Christianity at the beginning of the Christian era. If it had been possible to take the statistics of the Christian Churches in Asia Minor, in Greece, and in the countries bordering on the Mediterranean sixty-seven years after the first promulgation of Christianity, would the numbers have been greater than 500,000? I apprehend not. And we must reverently remember that the Gospel was then preached with more than human eloquence, with more than mortal wisdom, by men of whom some drew their inspiration from our LORD Himself, and others from His Apostles, and all of whom were endowed with superhuman advantages compared with which all the advantages of our modern culture, learning, and civilization are utterly insignificant. Therefore, instead of lamenting the apparently slow progress of Christianity in India, you should rather render fervent thanks for the progress you have lived to see.

#### CHARACTER OF THE CHRISTIAN CONVERTS.

But, it will be asked, what is the character of these Christian converts in India—what practically is their conduct as Christians? Now, I am not about to claim for them any extreme degree of Christian perfection. I am not prepared to say that all of them, without exception, live up to their profession, or that none prove themselves unworthy of it. But, speaking of them as a class, I venture to affirm that the Christian religion has exercised a dominant influence over their lives, and has made a decided mark on their conduct. They adhere to their faith under social difficulties. Large sacrifices have to be made by them. A sort of ostracism from native society, and banishment from all they held dear before, have to be encountered by them. Notwithstanding all this, we may say that out of the aggregate of natives who, during the last three or four generations, have professed Christianity—which aggregate must have mounted up to some millions—the number of apostates may almost be counted on the fingers. In Southern India, where Mission-



aries have labored longest, native Christians of the third or fourth generation are to be found. All of them are standing firm in the faith. Christianity has become hereditary with them in the highest sense. There is no such thing as a decay in religion, nor any retrogression toward heathenism. On the contrary, they exhibit a laudable desire for the self-support and self-government of their Church on the voluntary principle; a disposition to maintain their Clergy, to sustain the organization of their Teachers, Pastors, and Catechists. They would no more think of abjuring their faith than of committing suicide; and, looking to the self-devotion of some native Christians during the war of the mutinies, I believe that if hereafter, during any revolution, any attempts were to be made by secular violence to drive the native Christians back from their religion, many of them would attest their faith by martyrdom.

#### THE LIFE AND CONDUCT OF THE MISSIONARIES.

And what is my testimony regarding these men? They are most efficient as Pastors of their native flocks, and as evangelists in preaching in cities and villages, from one end of India to the other. In the work of converting the heathen to the knowledge and practice of the Christian religion, they show great learning in all that relates to the native religions and to the caste system. They often evince appreciative thought in dealing with educated natives. As schoolmasters in their numerous educational institutions, they are most able and effective; and although the educational establishments of the State in India are highly organized, the Missionaries are esteemed, on the whole, to be the best class of schoolmasters in India. Again, in Oriental literature they are distinguished as scholars and authors and lexicographers, and have done much to spread the fame of British culture among the nations of the East. In all cases of oppression—and despite the general excellence of our rule in India, such cases do sometimes

arise—they are found to be the friends of the oppressed; whenever native rights are infringed or threatened, they always stand forth as vindicators of the injured ones, and as advocates of the voiceless millions; and so they exert a salutary influence on the servants of government. In my official capacity I always listened with deference to their representations on all matters pertaining to the welfare of the natives. They are, moreover, most useful by their writings, speeches, and preaching, in enlightening and forming public opinion in India. They are, too, the active and energetic friends of the natives in all times of danger and emergency. When pestilence, the unseen enemy, is abroad; when famine has smitten down millions, they have been ever present as ministering angels. They have themselves helped the suffering, and have encouraged those who organized the administration of relief. The excellence and purity of their lives shed a blessed light on the neighborhood wherever they dwell. Their wives, daughters and sisters are zealous in co-operation, are foremost in promoting all beneficial works, and are the fair harbingers of enlightenment and of civilization. Although, of the Missionaries, many are men of great talent, which would have won them distinction in the walks of secular life, they are nevertheless found living on the barest modicum of salary on which an educated man can subsist, without hope of honor or of further reward. They do this from loyalty to the MASTER Whom they serve. They have to bear all, and more than all, the ordinary trials incident to foreign service, and they have no pension to look forward to until they are placed on the list of the sick and disabled. Often there has been mortality among them, and no men have shown better to the heathen and to their English brethren how a Christian ought to die. Such is their conduct. Beyond all, I am bound to mention the effects of the example of the life and of the conduct of the Christian Missionaries.

#### APPOINTMENT OF MISSIONARIES.

*Africa.*—At the meeting for March the Board of Managers confirmed Bishop Penick's appointments of Mr. G. W. CHRISTIAN SCHMIDT as Missionary Worker at Cape Mount, and of Miss LIZZIE DABNEY, of Lynchburg, Va., as Missionary Teacher,

her station to be determined hereafter.

Mr. Schmidt originally went out with the Bishop as a volunteer. His services are spoken of in the last annual report. He has been home for a visit and will now return with more permanent relations to the work

### RETIREMENT OF MISSIONARIES.

At the meeting of the Committee for Foreign Missions, held February 8th, the following action was reached :

*Whereas*, the Foreign Committee are informed that the Rev. Dr. NELSON, after a term of service extending over about thirty years, has requested from the Missionary Bishop of Shanghai a letter dismissory to the Ecclesiastical Authority of the Diocese of Virginia, and at the same time, has placed his resignation of his connection with the Foreign Missionary work in the hands of the Committee, and

*Whereas*, Miss MARY C. NELSON has informed the Committee that she has offered her resignation to the Missionary Bishop, and has laid a copy of the same before them, and

*Whereas*, it appears that Dr. Nelson's re-

quest has been acceded to by the Missionary Bishop, and Miss Nelson's resignation accepted by him, and that they both declare their intention of leaving Shanghai about the middle of January, therefore,

*Resolved*, That it be recommended to the Board of Managers to formally approve such action taken by the Ecclesiastical Authority of the Missionary Jurisdiction in China.

At the meeting of the Board of Managers, held March 8th, the approval of that body was expressed.

The Rev. Dr. and Miss Nelson left Shanghai, January 18th. A farewell meeting was held the evening before. Dr. Nelson, under date of February 9th, telegraphed the fact of their arrival, from Brooklyn, California.

### DEATH IN HAITI.

Bishop Holly writes, under date of Port-au-Prince, February 8th :

I have the sad news to communicate of the death of the Rev. JACOB WILLOWBE which occurred at Petit Fond, January 25th. He has been confined to the bed since October. He died in the triumph of the

Christian faith, feeling that he had made his calling and election sure, exhorting his brethren to persevere in the good way, and expiring, said, "O LORD, my SAVIOUR and my God, receive my poor soul into the habitation of Thy Glory !" The Rev. H. Michel was with him in his last hours.

### MOVEMENTS OF MISSIONARIES.

*China and Japan.*—W. A. DEAS, M. D., and Miss BELLE T. MICHIE, whose departure was noticed in the February number, reached Yokohama January 31st. The Doctor remained over one steamer at Osaka in confer-

ence with Doctor Laning. He was expecting to resume his journey February 12th. Miss Michie had visited Tokio and was intending to proceed to her station, Osaka, February 9th.

### GREECE.

LETTER FROM MISS MARION MUIR.

ATHENS, January 13th, 1881.

It seems but yesterday that I was giving you an account of our Christmas festival of 1879. Now we have celebrated that of 1880, and I rejoice to say that our work continues to prosper.

Allow me to take you in imagination and place you (in the front row of a goodly assembly of ladies and gentlemen) beside Mrs. Hill, the Bishop of Corfu (one of the Synodical Bishops) and a number of the Greek Clergy.

While upwards of three hundred pupils are being seated, we shall take a cursory survey of the school-room. It is tastefully decorated with fresh green myrtle and brown

heath; two very handsome trees are placed, one on each side of the gallery, covered with all sorts of pretty things, and tables loaded with warm clothing, etc.; but our attention is arrested by the children chanting "Unto us a Child is born." Next follow the Lord's Prayer and Creed; then selections recited from Isaiah and the Psalms. Another class recites from the 1st and 2nd chapters of St. Matthew; and the younger classes join in reciting the 1st and 2nd chapters of St. Luke. I wish to draw your attention to the teacher of these younger classes. She is a Jewess who passed through all our classes; afterward she entered the normal training-school, and passed there, giving great satisfaction to all her teachers.



Since she became a teacher in our school, many Jewish children from Crete and Smyrna have come under her instruction.

Next, the highest classes recite the prophecies and fulfilments concerning the coming and birth of CHRIST. The above lessons were interspersed with hymns and Christmas carols. After the distribution of gifts, these retired and the infants entered singing "Lo! He comes, an Infant Stranger." The exercises of this department began by chanting the Collect for Christmas Day, in which the Bishop and Clergy all join. Then followed the Christmas Lessons, hymns, carols, and dialogue. The infants presented a most beautiful sight, in their white aprons, all so orderly, yet so easy and happy. After the lessons, etc., were finished, they sang

with great glee the pretty little song, "Come gather around the Christmas tree;" then followed the distribution of presents.

The Bishop and Clergy remained till the very end, and on leaving, said many kind and nice things of the school.

We are indeed made to feel every day, "That the LORD is good; His mercy is everlasting, and His truth endureth to all generations."

"Wide as the world is Thy command,  
Vast as eternity Thy love;  
Firm as a rock Thy truth shall stand,  
When rolling worlds shall cease to move."

We have about 700 pupils on the roll, but the daily attendance has been much broken on account of measles during the last two months.

### AFRICA.

FROM LETTER OF THE REV. J. M'NABB.  
CAPE MOUNT, LIBERIA,  
November 8th, 1880.

I INTIMATED in my last that I would soon write again; particularly upon certain matters of interest; and the first, being the most important, is, the success of our MASTER'S cause in our Mission. Nine of our larger boys are now by profession, and we have reason to be persuaded, by faith also, the children of God. I have never known, even among white people, young converts to walk more uprightly.

What unceasing thanks are due by the whole Church to Almighty God for this great grace and approbation of our work and labor of love; and what a stimulus are these to our faith in the unfailing power of the glorious Gospel of the SON of God to accomplish the blessed results; what a satisfaction and recompense to those who of their means contribute toward the support of this work; what an inducement to them to become, if necessary, even more liberal; what an inducement to others who are yet but mere lookers on to follow their good example! I verily believe, and I speak not hastily, that the Church at home in reference to the possibility of success and the permanency of this work of preaching the Gospel to the Africans, has need to implore God constantly to increase her faith. I think that great dishonor is being done to Him and His "Sacred Word" in this particular. For my part I cannot see why the LORD'S

hand should not be as efficient in rendering His Gospel a success among this people as among any other. The LORD pardon His people in this thing.

To return: The good work as above stated is not limited to "the hill" where we the more constantly labor; but our heathen neighbors whom both Mr. Grubb and I occasionally visit have been led to experience that the LORD is gracious and precious. It is with unspeakable thanks to Almighty God that we have this day the joyous fact to record that four men of the Vey tribe have believed the "Good News" and have professed their faith in a crucified, risen and ascended SAVIOUR in Baptism. Two of them I baptized last LORD'S Day, and the other two yesterday, when the four, cleanly and respectably (for Vey men) clad, gathered with us around the LORD'S Table and commemorated His dying love. Three of them, from physical indications, are apparently over sixty years of age. The fourth is a comparatively young man, probably not older than thirty-five. They are all men of standing and influence among their people, three of them being "Kings" or "head men;" and the young man is a grandson of one of them. King Sandfish, one of these four brethren, and who is apparently the oldest, is a man of extensive relationship among the better class of his tribe, and may, as we hope he will, by consequence, be of great use in the cause.

In knowing somewhat of the history of

some of these men I cannot refrain from exclaiming, "how mysteriously the LORD works!" How often is it that God's children find that their greatest afflictions are laden with, or are made to result in their greatest blessings. Such has been the nature of His gracious dealings with at least three of them. A merciless and destructive war has been raging between the Vey and Huráh tribes for almost a year, which has resulted in partial burning of their towns, the men having been compelled to fly hither for safety. Thus God makes even the wrath of man to praise Him. During a severe attack of fever which I recently had, the wife of one of these men and two little children were baptized by Mr. Grubb. The wife of another and three little children I expect to baptize next LORD's Day. I have also baptized eight of the very little children in the Mission. Thus rapidly, through the mercy and goodness of God, does His Church among us grow.

#### THE STATE OF THE MISSION.

The state of the Mission in respect to the health both of the teachers and scholars (with the exception of Miss Thomas, who, since she arrived has been half the time sick), is excellent.

The number of our male beneficiaries remains unchanged, though it might if desired be increased indefinitely. Girls are far more difficult to get; though I doubt not, if we had proper accommodation for them, we should soon have our limited number of thirty. As it is we have already seventeen. As to their progress in education, under the circumstances, I consider that our school on the whole, is doing remarkably well. With very few exceptions, the children that we have had, came here knowing not one word of English, yet within less than three years many of them have learned to read their Testament fluently, spell in words of four and five syllables, and some of them cipher in fractions with comparative ease. Their progress in writing, and I might include grammar, has been correspondingly good. All this will appear considerable, when it is remembered, that with the exception of the very little children, all our boys are required to work on the farm, draw water and do many other things, which leave them little time for study outside of the few hours which they spend in school. Their thirst for knowledge is insatiable, and the rapidity with which

they learn the English language is marvelous. There is, I am happy to say, a more general spirit of contentedness prevailing among us than heretofore. There is not that same manifest determination among the boys to run away, which was so painfully and palpably evident shortly after I came here. The change, I think, is due to their having more care bestowed upon them; and to a realization on the part of their parents of the benefits likely to accrue to them from an education, and from their contact with white people.

FROM LETTER OF THE REV. CURTIS GRUBB.  
CAPE MOUNT, LIBERIA,  
December 13th, 1880.

I feel that I have been negligent in keeping you informed as to my work here, consequently my friends have little knowledge of us, except in respect to sickness, of which both my wife and I have had a large share. In order that you may know that we have not been sick all the time, I will give an account of our work to the present, beginning from the 10th of May last, the date of our coming back from our visit to Cape Palmas: As on our return we found our house considerably out of order, owing to the fact that a carpenter had been at work in it, it was our first effort to get it arranged again. Then, as we had brought with us from Cape Palmas some old furniture, we were several days in getting that in a fit condition for use. This done, I resumed my work in the school.

Mrs. Grubb also began her work with her class of five poor Liberian girls, whose parents were not able to pay for their tuition in our day-school. This she continued to do, in connection with her housekeeping, cutting out and sewing for the boys, and other work connected with the Mission until at the beginning of this month, December, she gave them a vacation.

In connection with an equal share in teaching, I have, with very few exceptions, regularly filled my place in preaching and taking charge of the Sunday-school every alternate LORD's Day. In doctoring the boys, hearing their *palavas*, and setting them right, and seeing that they perform their daily abolutions, I also take part.

During this period I have preached five times at the neighboring heathen towns, and visited some of them in company with Mr.



McNabb. A few weeks ago I went fifteen miles to Bendoo, but arriving there after four P. M., and leaving at twelve that night, I did not have an opportunity of preaching publicly to the inhabitants. Before retiring to rest in a native hut, I got together three men and two women, and "preached unto them JESUS and the resurrection."

When Mr. Christian Schmidt left for America it fell to my lot to oversee the boys at their work on the farm in the afternoon; to keep account of their time; to issue at the close of each month slips of paper noting the amount due each boy for his work; and on

a certain day, generally the first Saturday after the slips have been given out, to sell them cloth to the amount of each boy's earnings, provided he wishes to take up all his wages.

In addition to work in the school and among the natives about us, I try to do something for the Liberian population near us, by visiting the sick, and in other ways seek to overcome a strong prejudice existing among them against white Missionaries. I thank God for permitting me to do this, and would ascribe all the praise and glory to Him.

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### CHINA.

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EXTRACT FROM LETTER OF BISHOP SCHERES-  
CHEWSKY.

SHANGHAI, December 27th, 1880.

In view of the retirement of Dr. and Miss Nelson, we must again beg the Committee to send out a reinforcement as soon as possible, namely, two men and two single women for work here in Shanghai. One of each at least we *must* have if the work is not to suffer seriously through delay.

I must further repeat that Wuchang requires immediate reinforcement in the way of clerical help. Calls from the outlying country come to Mr. Sayres and only while I can be there is he able to go about. We earnestly hope to hear of the speedy appointment of those whom we ask for. May the Lord of the harvest send us true and approved workers.

I can promise you that you will hear from me by every mail, constantly dwelling upon such need, until reinforcement is sent. Surely it is fully time to strengthen Shanghai, seeing that no new clerical Missionary has been appointed to do ordinary Missionary work for a long time. The appointments that have taken place during the last three years were for the College.

I was glad to receive the money for the Wuchang chapel from a member of St. Peter's, Germantown. It is now in building. The gift from the friend in Philadelphia cleared the debt on the hospital in Hong Kew.\* I have contracted for a building on the St. John's College property, large enough to accommodate some fifty girls, and hope to provide the money without asking for an extra appropriation.

[We further learn from the Bishop and Mr. Boone that both the Emma Jones and the Bridgman Memorial Boarding-schools are ultimately to be housed in this new building. Miss Wong, the daughter of our senior Chinese Presbyterian, will be placed in immediate charge. Mrs. Boone, Mrs. Yen, and Mrs. Bates will render such assistance as circumstances may require, and their convenience will permit.—ED.]

FROM LETTER OF THE REV. E. H. THOMSON.

SHANGHAI, December 28th, 1880.

We have all had a very nice Christmas. I wish some of our good people at home could have seen our city church [Christ church in the native city], which was so neatly dressed for the season by the Chinese Christians themselves, and full of young and old. I baptized one man on Sunday last, and expect to baptize several on the first Sunday after Epiphany.

FROM LETTER OF THE REV. MR. SAYRES.

WUCHANG, November 12th, 1880.

The past summer was exceptionally hard; I think no summer hereafter will be so hard, as I will have helpers, and the work will be older to me and the language easier, etc. I will have enough to write by and by about the Mission work; for the field is enlarging all the while and I am getting better acquainted with people and the surroundings.

I am very much delighted about Dr. Deas' coming. You don't know how thankful to God I am, we do need him so much. I am sure I shall like him.

As to the town of Yei, the matter turned out unsatisfactorily. I sent off two of our

\* See note to Dr. Boone's letter, p. 199 this number.

people to find out about the truth of the man's story, and on arriving at the town only a few persons appeared to be desirous of Baptism; so we did not open any station there. I thought the outlook in that region was unsatisfactory. I have the pleasure to announce that in other places the outlook just now is very encouraging. We have within the last three weeks opened two new stations; in fact the only out-stations we have here. One of them is in charge of two Catechists who are led, or rather driven, to the place by their inability to find shelter in other towns to which they went. I sent them off about a month ago with a lot of New Testaments, Catechisms and Prayer Books, and two bottles of quinine. Their destination was a large village called Wu Li Kai, which was an important centre from which Missionary work could be carried on; but the people distrusted them and their doctrines and would not allow them to rent a house; so they wandered on from village to village until they arrived at Lung Hwa Gnan, a considerable town near a lake. Here, after much trouble they hired a house, preached, and dispensed quinine with such effect that on the very first Sunday after their arrival some twenty-eight men came to the house to unite in Services. The only drawback is that, according to Chinese custom, the people are suspicious of men from other parts of the country, coming to preach doctrines of which they never heard before; they are afraid that the new religion may be one not permitted by law, for professing which they may have some day to suffer death or be subject to all sorts of annoyances and persecutions at the hands of bad men of the neighborhood who may make any affiliation with the new religion a pretext for working out their own designs. In spite of this, however, I hope that the station will prosper. I know that the prayers of the Church are behind us and I do not fear. The two men in charge are fearless, determined men who work under risk of persecution and personal violence. I hope before long, perhaps next week, to be able to go out to the place. My presence there will be a sort of pledge and endorsement as to the legitimacy and respectability of our doctrines. One reason of their fear is that as Christianity is a foreign religion, in case of war with Russia foreigners might have to leave the country, in which event native Christians would be defenseless. We

endeavor to remove that fear by showing that Christianity is not a *foreign* religion, but meant for all the world, and that the Church in China is to be a *native* Church, not dependent on foreigners; and then we point, as evidence, to our native Deacon here and to our native Presbyters in Shanghai.

The other station is in the neighborhood of Hankow, at a distance of ten *li*. We have hired a house. The Hankow candidate, Mr. Yang, son of the Deacon, has for a fortnight gone out twice a week to preach. At first the people were suspicious but finally they became friendly, and came in large numbers to listen; only a few days ago the interest had become such that some thirty persons wanted to join the Church; but their knowledge of doctrines is as yet quite elementary, for they wanted to be allowed to worship idols, and at the same time to worship God! So they will have to wait. I am about to send out to the village an old man who is one of our members, to occupy the hired house and at every opportunity to talk and so expound the Gospel. The village numbers some 300 families; being mostly engaged in farming or trades very few persons indeed can read; so most of the instruction must be oral rather than by means of books or tracts. Here the benefit of a written and unalterable Liturgy is apparent, for once memorized by them they have a body of truth not easily lost or perverted.

These two stations I hope will serve as centres from which work may be carried on in all directions. The first named town of Lung Hwa Gnan is about seventy-five *li* distant, and the people there, as at the other stations, have never heard the name of JESUS!

The Hankow work is encouraging; just now there are five candidates for Baptism, four of them of the *Literati*, and one a merchant; and some five of the larger boys in the day-school have been for a long time, with the consent of their parents, desirous of Baptism. All of these ten are under regular instruction, for besides the Deacon and his son at Hankow I have engaged an additional Catechist.

ST. JOHN'S COLLEGE,  
SHANGHAI, November 16, 1880.  
FROM DR. H. W. BOONE.

Your favor of September 23d arrived to-day, and it gave me much pleasure to learn of so fine a donation to St. John's. [That



from Mrs. Dr. Bumstead, of her late husband's surgical instruments, etc.]

On my arrival here I found temporary quarters at my brother's house, but there was no provision for medical work. In Shanghai a house had just been purchased which we are now altering and hope to open as a hospital on the first of December next. The house fronts on three streets, so that it is favorably located for air and sunlight, and will be a good hospital building.\* We have a large reception room, drug store and consulting room, operating room and nine rooms for wards; then we have an out-building for offices and servants. We receive most of the accident cases, as we are near the machine shops and docks, and will have a fair share of general surgery. At St. John's, we are building a reception room to seat sixty persons and a room for a dispensary, a very cheap native building. We expect to have regular clinics for out-patients. I have two advanced students, seven new ones, and one applicant. My plan will be to put one advanced student in the hospital to gain practical experience in pharmacy and surgery, and another in charge of dispensary work at St. John's. Next Saturday, I give my first lecture on chemistry, with experiments. The older college boys will attend this with the medical students. Next Spring, I take up Anatomy, Materia Medica, and Physiology, and the year after, Medicine and Surgery, and so on over a four years' course. I am attempting to gain the assistance of some other doctors, and hope that they can be prevailed on to lecture or teach in some of the branches. What we need is to give a real practical training and at the same time make clear to the minds of the students the fundamental principles which underlie all successful prac-

\* This building was opened under the name of St. Luke's Hospital, December 14, 1880. From January 1, 1879, to November 30, 1880, there were treated at this Institution, in its former location, 37,597 patients, and in the fourteen years of its existence "the number of applications for relief from Chinese out-door patients exceeded 230,000, and the number of in-door patients has exceeded 1,000, while relief has also been given to 1,600 foreigners."—Ed.

tice. One trouble meets us at the outset; we cannot dissect, therefore, we imperatively need some papier maché dissection models of the human anatomy. We also need good life size colored plates of surgical anatomy, and a manikin for midwifery.

I am glad to see your appeal for the \$5,000 for Clinical Hospital, etc., at St. John's. We need the hospital accommodation and we also need the house for myself. I am crowded where I am, and could study and spend my time to much better advantage in a house of my own, while my brother with his large family, needs the accommodation which he has so kindly placed temporarily at my disposal. You can see that with a hospital and dispensary in town, a dispensary at St. John's, lectures, and the medical care of St. John's and of our outlying stations and Missionaries, the medical officer of the Mission will be a busy man. When you add to this the study of the language, every minute of my time is fully occupied.

I hope to hear from you very soon that the contributor has been found for the medical department. To make this a success we need more accommodation and we need it at once.

The location of this College was selected with admirable judgment—thirteen acres of land, high, excellently drained, far enough from town to escape its influence on our young men, and in a healthful locality—it is all that we can desire. The college is built on Chinese models and still combines with them the modern plans for good ventilation and sunlight. The boys have ample playground and are a healthy looking set. The houses of the professors are plain, but comfortable, and there is an air of good sense and utility about the whole place which speaks well for its future. The Bishop's long experience and thorough knowledge of the Chinese, have enabled him to adopt just what is suited to the needs of the Church and of the Chinese scholar, and I believe that the College will leave its mark on the annals of the Chinese Empire.

## JAPAN.

### PROPOSED HOSPITAL.

In our editorial note in the last number, it will be remembered, we again made reference to the urgent want of a proper

hospital building for Dr. Laning, the need for which has been set forth repeatedly in these pages; a purpose which the Foreign Committee have declared themselves desir-

ous of accomplishing as soon as may be. It has been explained that the only way to do this in the near future would seem to be by means of a specific contribution of the required amount—say four thousand dollars—by some individual or family, as a memorial or otherwise. We recur to the subject once more for the purpose of laying before our readers the words of Dr. Laning and the Rev. Mr. McKim, which have since come to hand:

LETTER FROM DR. LANING.

OSAKA, January 3d, 1881.

Since writing last, the medical work here has been continued without interruption. The attendance at the dispensary the last half year has been somewhat larger than it was for the corresponding time last year.

Visits to a native dispensary in the south-eastern part of the city, which I have been making weekly during the last six months, came to an abrupt termination on Christmas Day. On going there I found the place in ashes. A fire had been raging for a day or two previous, which destroyed several thousand houses. It had been determined before this, however, to open a hospital near there some time during the present month, so that hereafter the [native] physicians can bring their patients to this place instead of the other. They have rented a building, and raised a couple of hundred dollars for the purpose.

There is a medical school also in another part of the town, to which I have devoted some time of late. It has an average attendance of about fifteen students; but a greater outlay for instruction, etc., is necessary if it is to be made a school of any great efficiency.

In regard to our Mission hospital, of course we do not feel authorized to take any positive steps toward securing the site, or otherwise advance in the matter of building; but if it is thought probable that it is to be gone on with soon, we shall keep it in view in whatever we undertake, although so far as preparatory work is concerned, nothing more would seem to be required.

FROM LETTER OF THE REV. J. M'KIM.

OSAKA, December 13th, 1880.

What glorious Missionary meetings you had during the session of the General Conven-

tion! Surely the sons of the Church must be moved by the heart-stirring speeches of our Western apostles. Missionaries both at home and abroad must feel encouraged as they read of the intense interest manifested by both Clergy and Laity in their work, and the practical way in which that interest was displayed. We are nerved to greater efforts, knowing that the great heart of the Church is throbbing in sympathy with our hearts.

Is not this a good time to press upon the Church the necessity of a Mission hospital for Japan? Such an institution is as much needed as are schools and churches. I consider the work of Dr. Laning the most important we have; through it the greater number of communicants has been added to the Church; the schools have been indirectly assisted by it, and thousands of sick people have been visited and ministered to every year. Our Blessed Lord sets us the example in this respect; He ministered to the bodies as well as to the souls of men, and through His works of charity He commended Himself and His teachings to the people. "No man can do the works that this man doeth, except God be with him." I believe in having a Missionary physician wherever there is a Mission station.

Dr. Laning says a hospital conducted on foreign principles is greatly needed. The hygienic arrangements in the native hospitals are very poor; they have few, if any, skilled surgeons. He has many applications every year for treatment, but cannot receive the patients, because there is no place for them. Many come a long distance from the interior of the country, and are obliged either to return home without being assisted, or to go to a native hospital, or to receive treatment at a hotel, and the unfitness of a Japanese hotel for sick people can only be appreciated by those who have lodged in one.

The Bishop spoke highly of Dr. Laning and his work, yet much more might be said without using flattery. He is one of the most modest, hard-working men I ever met.

FROM LETTER OF THE REV. A. R. MORRIS.

OSAKA, January 3d, 1881.

During the quarter just ended we have had the usual Sunday Services, the numbers in the morning ranging from thirty-two to forty-seven, and in the afternoon from twenty-nine to fifty. On Christmas morning



there were sixty-three, the largest number we have ever had at a service.

I think the work generally, however, is in a more encouraging state than it has been at any previous time. There have been six applications for Baptism during the quarter, of which two were from the dispensary work; two from the boys' school (one a teacher, and one a scholar); one from the girls' school (the teacher); and the other one is Mr. Nakashima's wife. The work of preparing them for Baptism has been assigned to me, and I now meet them twice a week for that purpose.

The Decalogue forms an extensive part of the preparation of candidates for Baptism, and I have had frequent occasion to turn to the Speaker's Commentary in connection with it. The pictures of Sinai and the Tabernacle have become familiar objects to us.

On Christmas day Mr. McKim's child was baptized, and also three children from Miss Eddy's school.

Dr. Laning's teacher, Mr. Ozawa, is working very zealously, holding meetings at private houses every evening. I understand that the believers have a meeting for prayer every Friday evening at their own houses, each one taking it in turn.

We were very much encouraged in reading the reports of the General Convention, especially at the deep interest manifested in Missions, and the active steps adopted for their furtherance. Mr. Nakashima gave the substance of the Pastoral Letter of the House of Bishops to the congregation, on

the Fourth Sunday in Advent, omitting, of course, those parts which had special reference to America.

In October we enjoyed the pleasure of a visit from Rev. Mr. Mayer. It was pleasant to see a face from home, especially of one who came from the interest he felt in the work.

Mr. Blanchet is now with us. He was obliged to come because of ill health. I trust his visit will strengthen him to resume his work after the holidays.

The translation of the New Testament has been completed this year, and it has been issued by the Bible Society in one volume. Previously there were almost as many volumes as books. The sale it has met with has been something astonishing, as many as four hundred copies being sold in a day in the streets of Tokio and Osaka. This result was secured by a very efficient system of colportage. The price is from forty to fifty *sen*, equal, at the present rates of exchange, to about twenty-five cents.

The converts dressed the chapel very neatly for Christmas. They made large use of a small yellow flower, which contrasted very prettily with the green. They asked me if flowers were appropriate, and I was obliged to confess ignorance. I told them I had never seen them at home, but that they were rather an expensive luxury at Christmas time in America. They said greens without flowers seemed very absurd to them. I said "Then, by all means have them."

## HAITI.

FROM LETTERS OF BISHOP HOLLY.

PORT-AU-PRINCE, December 30th, 1880.

I HAVE now to report that, having made a re-examination of the property offered to us for our Normal and Agricultural School, and taking the best advice from experienced parties, I have concluded to make the purchase. The necessary papers are being prepared.

Let me speak briefly of some of the advantages and attractions of this habitation:

1. It has a small river of the purest water running through it, that can be utilized for mill purposes in the future, when we progress so far, if Divine Providence bless the undertaking.

2. It commences in the lowlands, and ex-

tends over the neighboring "mornes," giving us the advantages of a rolling surface.

3. It is situated within a quarter of a mile of the main road from Port-au-Prince, on which road a railroad is to be laid by a French company that has received the concession from the Haitien Government.

4. If we should ever be so blessed as to have a Medical Mission attached to our work here, one of the "mornes" offers a magnificent spot, where there is the purest air, to build a hospital for the care of the sick.

5. There is also a beautiful site, where a hotel might be erected for the accommodation of visitors seeking health and the advantages of a winter's sojourn in the tropics.

6. As an additional attraction to the cu-

rious or the antiquarian, there is a natural grotto or cavern in one of the "mornes" on the "habitation," where the ancient Carribean Indians, now an extinct race in Haiti, celebrated their mysteries four hundred years ago—when the island was discovered by Columbus—a curiosity that we shall carefully preserve.

7. The "habitation" was the property of the Grand Judge, Sabourin, one of the few white Frenchmen spared by the sanguinary Dessalines, and made Chief Justice of the Island, after the Independence, achieved in 1804. It was conceded to the Grand Judge by President Pétion, successor of Dessalines, for his eminent judicial services to the country.

We propose, God willing, if it be found anyways practicable, to gather the young children in the neighborhood of the "habitation," to form the primary department of the establishment, at the commencement of the next school-year in Haiti, which is the first Monday in February, 1881. We shall have to gather them under the trees, if we decide on making the commencement. The primary department of the establishment is very important to the enterprise, for it will afford an opportunity for the practical exercise of the normal scholars—whom we hope to provide for as soon as the means for the same are forthcoming—in the art of teaching. If friends could be found to come at once to the rescue, to put up a rough building, that we might "strike while the iron is hot," it would give a happy prestige to the undertaking. We sadly need some agricultural implements and a portable saw-mill, that we may get out our own plank; needed in building. Yet we are content to labor and wait, doing one thing at a time, as opportunity is afforded.

JÉRÉMIE, January 12th, 1881.

I left Port-au-Prince on the 4th instant, for my visitation of the southern portion of this Missionary Jurisdiction. I arrived here on the following day.

On the Feast of Epiphany I went to the station at La Passe, two miles distant from the city, and there solemnly consecrated to the service of Almighty God the new chapel just erected and nearly completed; confirmed two adults, preached, and administered the Holy Communion. The chapel was dedi-

cated to the Triune God, under the distinctive title of the Chapel of the Epiphany.

Sunday, the 9th, I preached and administered the Holy Communion in St. Luke's Church, in the city.

Monday, the 10th, I presided at the first Missionary Conference held in this district under the auspices of our Church. It was held in St. Luke's. It was opened by a short religious service, and an introductory discourse, which I delivered; afterward papers were read and addresses delivered on the following subjects;

1st. The importance of guarding the sanctity of marriage, from the standpoint of the Gospel, for the promotion of the well-being of society in general; by Mr. Joseph H. Velairè, Judge of the Civil Court, and Vestryman of St. Luke's Church.

2d. The necessity of the Christian education of youth, as a safeguard against the destructive elements now at work to sap the foundation of all religion; by Professor Pétion Laforest, Directeur of the High School of Jérémie, and Vestryman of St. Luke's.

3d. The duty of abolishing all superstitious and idolatrous practices from religious worship, in order to draw down the benediction of God upon a nation or people; by Dr. François Hippolite, Senator of the République, and Junior Churchwarden of St. Luke's Church.

4th. The duty of observing the Lord's Day as a day of repose from all unnecessary labor, and of devoting it to the worship in spirit and in truth of the One True God; by Alain Clérié, Esq., District Attorney, and Senior Churchwarden of St. Luke's Church.

5th. The necessity of having a native Clergy, full of faith and the HOLY GHOST, to evangelize their own compatriots, by rendering testimony among them to the saving truths of Revelation; by the Rev. P. E. Jones, Missionary in charge of this district.

A choice number of persons assisted at this Conference, and seemed to be profoundly impressed with the truths set forth by the speakers.

Tuesday, the 11th instant, a second Conference was held at the station at Basse Guinaudé, in the chapel of St. John, situated in the mountains, about nine miles from Jérémie. A large congregation of the mountain people were present at this Conference. After a short religious service, and an introductory address, which I delivered, addresses were made on subjects pertaining to religion, morals and education, by the Rev. P. E. Jones, Senator Hippolite, Prof. P.



Laforest, and General Fatal, commanding the military section where the chapel is located. General Fatal takes an active interest in the work of the Rev. Mr. Jones in the rural district, and has given to the Mission a small farm of several acres, near the chapel, for the purpose of an industrial school. This chapel, which was turned over to us a few months since from its former use for Roman Catholic services, with twenty-six adherents entering into our Church, now has nearly fifty adherents. This work recommends itself strongly to the increased liberality of our friends in the States; and the Rev. Mr. Jones deserves well of the

Church for the zeal and energy with which he has pushed forward the work of evangelization among the benighted people of the mountains, and whose labors God has thus so signally owned and blessed. I would beg our friends not to forget the great opening before him, and I seriously hope that the means will not long be wanting to go forward, occupy, and possess the land.

I now await an occasion to go from here to Cayes. I may have to remain here a week longer before finding conveyance, such are the difficulties of locomotion in our poor country.

### MEXICO.

#### ADVICES FROM THE BUSINESS AGENT.

Mr. A. E. MACKINTOSH, business agent of the Mexican Church, writes:

*Mexico, January 18th.*—The Rev. Abbott Brown has been with us for some time. I am giving him all the information he may require.

*January 27th.*—The Rev. Tomas Valdespino, M.A., finding that his sickness does not allow him to attend properly to his duties, resigned his post as Bishop-elect, and the Diocesan Synod has been waiting only for the arrival of Bishop Riley to take the legal steps to accept this resignation.

*February 2d.*—The Diocesan Synod of the City of Mexico met on the 31st ultimo, and accepted the resignation of the Rev. T. Valdespino, beseeching the Bishop of the Valley of Mexico to take charge of the Diocese. The General Synod of the Mexican Church will meet shortly to treat important matters.

#### MINUTE.

At a meeting of the League in aid of the Mexican Branch of the Church, held in Calvary Chapel, Fourth Avenue, New York, February 23d, the following minute was adopted:

"In this chapel, where his cordial co-operation encouraged the movement to organize a League which should unite the whole Church in the support of the work for the Mexican Church, it is fitting that some expression of our gratitude to Rev. EDWARD A. WASHBURN, D.D., should find utterance.

"On the 22d day of March, 1876, the Constitution drafted by him, by request, was adopted here by ladies representing several Parishes in this city, as that of the Mex-

ican League, the original being in our Book of Records. It remains substantially the same, with the addition of an article forming a sub-committee, added in 1879. The presence of our Bishop and of other Clergymen cheered him and us; and, with rare exceptions, he acted as our chaplain until the appointment of the Rev. Mr. Brown as General Secretary.

"During this time, sometimes at the request of Bishop (then Dr.) Riley, we were often guided by his wisdom and ripe judgment, until, at a meeting held at Calvary Rectory, December 26th, 1877, this Society became auxiliary to the Domestic and Foreign Missionary Society.

"And, from that time until failing health prevented, he was always ready to extend to this cause, whose importance he advocated, moral, intellectual, and financial support. In his church the only Missionary meeting attempted for this work was held.

"In the last sermon given by him for Foreign Missions, in January, 1880, he spoke to his people at some length of the Mexican Church; and it is to him that the League owes the generous gifts of his church.

"His no longer—he has entered Paradise, to dwell in the light of his SAVIOUR'S love.

"On the 2d of February, at the noontide hour, with his rich sheaf of talent, intellect, knowledge, faith, love, and humility, he vanished beyond the heavenly gate, beyond which no human vision can pierce. Gratefully we thank God for such a life and example, and, while sorrowing, rejoice for the consolation that he has entered on the rest that remaineth for the people of God.

"We would offer our deep sympathy to his household, and commend them to the same loving LORD."

## EXTRACTS FROM A LADY'S JOURNAL.

DEAR MISS HAMILTON: The same interest in the "Church of Jesus" that made you feel the testimony of an eye-witness would be acceptable to her Mother Church, made me feel that I ought not to refuse your request to write something in her behalf. That it may be the more real, I copy some passages from my private journal.

Rev. Tomas Valdespino has twice called with his pleasant Scotch wife; when I returned the visit I went into the room used as a chapel, where Mr. Mackintosh reads the Service in English. On week-days it is occupied by eleven students of Divinity whom I saw in the arithmetic class. One had a very fine head; all appeared gentlemanly, and looked more Mexican than Spanish; they study Greek and Hebrew. In Holy Week they will be sent out two and two to preach.

Señor Valdespino accompanied me to Mrs. Hooker's Orphanage; there are seventy girls; sixty dollars a year will meagrely support one scholar. Should not all be supported by Sunday-school classes in the United States? Mrs. Hooker is a noble-looking lady; her motherly manner pleased me, especially when in the infant-school she lifted two little girls on top of their desks to recite poems for me. In the senior room, seventeen girls recited in English each a verse from the Bible, sang Bishop Ken's Morning Hymn, counted, and answered questions in geography. This Orphanage is the work nearest my heart. Let the Church educate the women, and Mexico will be a nation of Christians. \* \* \* \*

I went to the Boys' Orphanage, but \* \* \*

\* \* they had gone to Service. There are about thirty-five hundred communicants of the "Church of Jesus" in Mexico, and between seven and eight thousand persons who attend Service more or less frequently. Last Sunday I went through the enticing, flowery entrance to San Francisco, and in the handsome church I found about two hundred devout Mexicans on their knees. They were mostly of the working-class, women who wore rebosas (several yards of colored cotton goods wrapped around the head and arms), and "ladies of the shawl" (worn over the head by bonnes and ladies' maids), and a few in bonnets. The men, much the larger part of the congregation, generally wore jackets, seldom broadcloth. The singing was rarely good. The boys of the school began a hymn; the girls of the Orphanage marching in took it up, men and women joined, and even God's birds enjoyed it, for they flew about the roof, and we all praised Him together. Oh, it was good to be there! The Gloria in Excelsis and the Te Deum were well sung. The devoutness

of the Mexican nature far exceeds that of any Latin race I have seen worship, and their sense of propriety is equal to that of English worshippers. There are Services in San Francisco twice every week-day, and on Wednesday evenings. I went also to San José de Gracia. It was the first Reformed Church in the city, and endured much persecution. The devout assembly worship no longer idols or even saints, but sing hymns full of joyous faith. Señor Perez preached, and I was presented to him and to his wife. In his week-day congregation there was a good proportion of well-dressed Spanish-looking men. There were twenty or thirty present. I wish, that without being personal, I could tell you the desires expressed by people of position for a Mexican Church that would be National and not Romish.

\* \* \* \* And now I must mention Miss Grut, who was once a Sister of the Church of the Holy Communion in New York. She called upon me one day when it was so hot I dared not venture out. She knew nothing of me, but as she has a custom of going almost daily to the register of the Hotel Iturbide to see what Americans are there whom she may lay under contributions for the support of poor Mexicans, she saw my name, and handed in her card. This was soon after my arrival. She did not know whether I was a Christian, but I suppose she hoped I had a heart. I looked at her book, in which President Diaz was put down for a monthly contribution of ten dollars for the orphans, and I saw several other public names, but I gave her nothing. One thing I could not help seeing, the poor woman needed something to eat. In my straightforward way I said so, and made her eat. This flank movement, though not meant as a *ruse*, opened her heart, and she talked about those who needed help far more than she. I no longer doubted the earnestness of the lady, but I let her go with only a kind word. Afterward I saw her often, and when I came away—well, this Miss Grut had everything I owned, except a change of clothes and a few indispensables. But I bound her by a promise to retain several articles for herself, though she did know so many who needed them more.

You can see why I have added so much to my journal. Don't forget to help Miss Grut. If CHRIST said once "Feed my sheep," He said twice "Feed my lambs"; and Miss Grut's first care is for the orphans.

How many saints God has! If we cannot wash their feet, we can at least send them towels to gird themselves withal.

Yours respectfully,

MARGARETTA BOWLES,  
The Institute, Columbia, Tennessee.

—The Envoy.



## ACKNOWLEDGMENTS

## OF THE COMMITTEE FOR FOREIGN MISSIONS.

N.B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, *23 Bible House, New York*. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from February 1st, to March 1st, 1881.

ALABAMA.		GEORGIA.	
<i>Florence—Trinity</i> .....	1 00	<i>Macon—Christ Church</i> .....	25 00
<i>Mobile—Trinity</i> .....	24 75	<i>Savannah—Christ Church, for "Isabel C. Habersham" Scholarship, Jane Bohlen School, \$44; "Bishop Elliott" Scholarship, Bishop Boone Memorial School, \$44; Grandchildren of Bishop Boone, for "Bishop Boone" Scholarship, Bishop Boone Memorial School, \$20.</i> .....	108 00
	25 75		133 00
CALIFORNIA.		ILLINOIS.	
<i>Centreville—St. James'</i> .....	3 01	<i>Chicago—Rev. F. Courtney, for Scholarship in Cape Mount School</i> .....	25 00
<i>San Francisco—Grace, Mr. L. Carroll McAfee for Missionary Educational Fund</i> .....	5 00		
	8 01	INDIANA.	
CENTRAL NEW YORK.		<i>Goshen—St. James'</i> .....	2 85
<i>Aurora—St. Paul's</i> .....	1 50	IOWA.	
<i>Bainbridge—St. Peter's</i> .....	7 34	<i>Ottumwa—St. Mary's</i> .....	5 18
<i>Binghamton—Christ Church</i> .....	20 69	KANSAS.	
<i>Ithaca—St. John's</i> .....	87 32	<i>Winfield—Grace</i> .....	3 00
<i>McLean—Zion</i> .....	2 00	LONG ISLAND.	
<i>New Hartford—St. Stephen's</i> .....	1 55	<i>Brooklyn (South)—Christ Church</i> .....	531 51
<i>Oswego—Christ Church, Woman's Auxiliary</i> .....	15 40	<i>(Heights)—Grace, Missionary Boxes</i> .....	31 65
<i>Evangelist's</i> .....	4 00	<i>St. Peter's Missionary Box 2,829</i> .....	3 00
<i>Rome—Zion, of which Helping Hand Society, \$20</i> .....	46 06	<i>Mrs. Hugh Allen, through Woman's Missionary Association of Long Island, for "Francis Stanton" Scholarship, Duane Hall</i> .....	40 00
<i>Skaneateles—St. James', Woman's Auxiliary</i> .....	8 41	<i>Huntington—St. John's</i> .....	1 00
<i>Syracuse—St. James'</i> .....	14 36		607 16
<i>St. John's</i> .....	5 64	MARYLAND.	
<i>House of the Good Shepherd</i> .....	16 00	<i>Anne Arundel Co., West River—Nina and Annie Edwards, for Mexico</i> .....	3 00
<i>Utica—Grace, Woman's Auxiliary</i> .....	1 69	<i>Baltimore—Christ Church</i> .....	110 32
<i>Trinity</i> .....	51 09	<i>Henshaw Memorial Church</i> .....	5 00
<i>Watertown—Grace</i> .....	2 10	<i>Messiah, "J. R.," for Scholarship in Cape Mount School</i> .....	25 00
<i>Trinity</i> .....	13 60	<i>Baltimore Co.—Immanuel, for Mexico</i> .....	25 00
	298 78	<i>Towsontown—Trinity S. S.</i> .....	10 00
CENTRAL PENNSYLVANIA.		<i>Rev. W. L. Jones, at discretion of Bishop Penick</i> .....	1 00
<i>Columbia—St. Paul's</i> .....	3 00	<i>D. C. (Georgetown)—Christ Church</i> .....	100 00
<i>Lebanon—St. Luke's</i> .....	121 06	<i>St. John's</i> .....	50 00
<i>Mauch Chunk—St. Mark's</i> .....	61 84	<i>D. C. (Washington)—Miss Ellen King, for Howard and Anne Arundel Co's—Trinity, for "Christian Schmidt" Scholarship in Cape Mount School</i> .....	25 00
<i>Philipsburgh—Missionary Box 8,532</i> .....	12 06	<i>Prince George Co.—Trinity</i> .....	12 50
<i>Pittston—St. James'</i> .....	4 88	<i>Washington Co.—St. John's Parish, St. John's</i> .....	5 00
<i>Plymouth—St. Peter's</i> .....	30 00	<i>Miscellaneous—Woman's Auxiliary, for Jaffa "L. R.'s," Mission class</i> .....	24 81
<i>South Bethlehem—Nativity</i> .....	44 28		100 00
<i>Wellsboro—St. Paul's, Missionary Boxes</i> .....	1 60		3 00
<i>Wilkes Barre—St. Stephen's, of which for Mexico, \$50</i> .....	300 00	MASSACHUSETTS.	
	578 72	<i>Amherst—Grace</i> .....	8 27
CONNECTICUT.		<i>Boston—Emmanuel, through Woman's Auxiliary, for Insurance dues, Rev. Messrs. Fair, Ferguson and Wong, \$150; "Sarah F. Hoyt," Scholarship Girls' School, Cape Palmas, \$50; Miss Pittman's salary \$90.50</i> .....	290 50
<i>Bethel—St. Thomas'</i> .....	4 00	<i>Good Shepherd, through Woman's Auxiliary</i> .....	2 00
<i>Branford—Trinity</i> .....	14 17	<i>Boston (Dorchester)—St. Mary's, through Woman's Auxiliary, for Miss Pitman's Salary</i> .....	25 00
<i>Bridgeport—Christ Church, "H. A. W."</i> .....	5 00	<i>Boston (South)—St. Matthew's, through Woman's Auxiliary, for Cuba, \$5; for Miss Pitman's salary, \$2</i> .....	7 00
<i>Greenwich—Christ Church, of which S. S., \$5</i> .....	85 61	<i>St. Paul's, through Woman's Auxiliary, "Horatio Chickering Memorial," Scholarship, Boys' School, Tokio</i> .....	60 00
<i>Hartford—Christ Church, through Woman's Auxiliary, for Emily Williams School</i> .....	10 00	<i>Trinity, "A Member," through Woman's</i> .....	
<i>Meriden—St. Andrew's</i> .....	70 00		
<i>Middletown—St. Luke's Chapel, Berkeley Divinity School for "Berkeley" Scholarship, St. John's College</i> .....	75 00		
<i>New Haven—St. John's</i> .....	7 60		
<i>Quaker's Farms—Christ Church</i> .....	4 00		
<i>South Canaan—Missionary Box 8,116</i> .....	2 00		
<i>Stamford—St. John's</i> .....	146 25		
<i>Stratford—Christ Church</i> .....	24 09		
<i>Westport—Christ Church</i> .....	25 24		
<i>Windsor—Grace</i> .....	23 56		
	496 52		
DELAWARE.			
<i>Christiana Hundred—Christ Church, for Africa Soc. collection, \$33.55; Missionary Box 8,774, \$7.50; "A Friend," for Publication Fund, \$5</i> .....	46 05		
<i>Claymont—Ascension (add'l)</i> .....	1 00		
<i>Wilmington—St. Andrew's</i> .....	190 00		
	237 05		
FLORIDA.			
<i>Monticello—Christ Church, for Japan</i> .....	3 88		





College, \$10.....	4,160 32	Association, for "C. J. Gibson," Scholarship, Orphan Asylum, Cape Palmas, \$40; "Grace Church" Sch'p, Duane Hall, \$20..	60 00
Nativity.....	8 75	Essex Co.—South Farnham Parish, St. John's	5 00
St. Barnabas', through Committee on Work for Foreign Missionaries, for "Bishop Stevens" Scholarship, St. John's College..	2 00	Henrico Co.—Henrico Parish, Grace.....	15 00
St. Clement's, through Committee on Work for Foreign Missionaries Fund.....	2 00	Henrico Parish, Monumental Church.....	95 06
St. James' Young Ladies' Bible Class, through Woman's Auxiliary, for bed in Wuchang Hospital.....	30 00	" " St. Andrew's.....	7 12
St. Luke's, of which through Committee on Work for Foreign Missionaries, for "Bishop Stevens" Scholarship, St. John's College, \$5; Miss Eddy's salary, \$2; Wuchang Hospital, \$25; Foreign Missionaries Fund, \$7..	1,047 72	" " St. James', of which "A Member" \$5.....	10 00
St. Peter's, of which for Medical Missions, \$5.....	776 49	Norfolk Co.—Elizabeth River Parish, Christ Church, "S," through Woman's Auxiliary, China, \$5; Japan, \$5.....	10 00
(Germanstown)—St. Peter's, through Committee on Work for Foreign Missionaries, for Jaffa.....	25 00	Pittsylvania Co.—Banister Parish, Emmanuel, for "Emmanuel" Scholarship, Bishop Boone Memorial School, of which S. S. \$3.50	11 17
St. Matthew's, of which S. S., through American Church Missionary Society, for Jaffa, \$25.....	61 87	Danville, S. S. Teachers' Missionary Box..	10 00
St. Stephen's, through Committee on Work for Foreign Missionaries, for "Bishop Stevens" Scholarship, St. John's College..	2 00	Washington Co.—Holston Parish, St. Thomas' S. S., for Africa.....	5 51
Church of the Saviour, of which for Africa, \$150; for China, \$130.....	280 00	Wythe Co.—Wythe Parish, St. John's.....	5 00
(Maylandville)—Trinity, through Committee on Work for Foreign Missionaries, for Japan, \$3; St. John's College, \$52.....	55 00		243 80
Episcopal Hospital, through Committee on Work for Foreign Missionaries, for "St. John's" Scholarship, St. John's College, \$17; Cuba, \$2.....	19 00	WESTERN MICHIGAN.	
Mr. R. P. Canfield, for Endowment, Fund St. John's College.....	91 00	Albion—St. James'.....	4 91
Rev. A. Elwyn, for China.....	2 00	Allegan—Good Shepherd.....	4 00
		Elk Rapids—St. Paul's.....	2 27
PITTSBURGH.....	7,316 55	Grand Rapids—St. Mark's, Kendall Estate...	30 00
Pittsburgh—Trinity, "A Member," for Rev. E. R. Woodman's salary, \$488.24; for Miss J. H. Roberts salary, \$166.49.....	654 73	Homer—Christ Church.....	1 19
RHODE ISLAND.		Kalamazoo—St. Luke's.....	31 15
East Greenwich—St. Luke's, of which "Mrs. E. T., A Memorial," for Cape Palmas, \$5	32 28	Travers City—Grace.....	2 00
Providence—All Saints' Memorial, of which for China, \$1.86; Mexico, \$14.39.....	79 99		75 52
St. John's, of which for Africa, \$5.....	1,357 93	WESTERN NEW YORK.	
Church of the Redeemer.....	40 00	Buffalo—Rev. W. Baker, for Africa.....	5 00
Miss E. Waterman, at discretion of Rev. Mr. Quinby, Maps for Boys' School, Tokio.	10 00	WEST VIRGINIA.	
Warren—St. Mark's.....	25 00	Berkeley Co.—Miss Mary W. Leigh, for Mexico, \$4; Jaffa, \$4.....	8 00
		WISCONSIN.	
SOUTH CAROLINA.		Delavan—Christ Church.....	7 50
Charleston—Grace, of which for "Grace Church" Scholarship, Bishop Boone Memorial School, \$40.....	50 00	Milwaukee—St. Paul's.....	50 00
St. Luke's, for Africa, \$5; China, \$5.....	10 00		57 50
St. Philip's.....	50 00	OREGON MISSION.	
Stateburgh—Claremont Church.....	6 74	East Portland—St. David's.....	11 00
Wellford—"Mrs. J. R. B.," Missionary Box..	11 00	Milwaukee—Rev. J. Sellwood, for Japan.....	4 00
	127 74	Portland—St. Stephen's Chapel.....	23 75
SOUTHERN OHIO.			48 75
Cincinnati (Riverside)—Atonement.....	7 00	WASHINGTON MISSION.	
Christ Church, of which at discretion of Bishop Penick, \$123.....	286 38	Olympia—St. John's.....	2 50
Glendale—Christ Church.....	7 20	FOREIGN CHURCHES.	
Portsmouth—All Saints'.....	27 13	Ontario—St. Catherine's, "J. B. M.," for China, \$5; Mexico, \$5.....	10 00
Springfield—Christ Church, S. S.....	7 78	LEGACIES.	
	335 49	N. Y., New York—Estate Mrs. P. Bedell, for salary of Rev. Mr. Yen.....	120 00
TENNESSEE.		MISCELLANEOUS.	
Nashville—St. Ann's.....	2 00	U. S. Coupons.....	381 37
Sewanee—St. Augustine Chapel.....	10 00	Through Mexican League, of which for Miss Grut's salary, \$58; Scholarships, \$83.....	860 00
	12 40	Through Woman's Auxiliary, for Foreign Missionaries' Fund (Interest).....	33 39
TEXAS.		Through Ed. Southern Churchman, for Jaffa.	5 00
San Augustine—Christ Church.....	1 00	Proportion of General Missions received during February (see p. 178).....	495 26
VERMONT.			1,775 02
Rutland—Trinity, of which "A Member," \$38	50 00	Receipts for the month.....	20,905 08
VIRGINIA.		Amount previously acknowledged.....	58,793 38
Clarke Co.—Page Brook School Sewing Society, for Jaffa.....	10 00	Total receipts since September 1st, 1880.....	\$79,698 46
Diviniddle Co.—Grace, Woman's Missionary		ANALYSIS OF RECEIPTS.	
		For "Specials" (of which applying on appropriation, \$92.00).....	9,672 54
		Work of the Committee for Foreign Missions (of which from Legacies, \$15,298.21).....	70,025 92
		Total.....	\$79,698 46
		STATEMENT.	
		Amount asked for by the Board of Managers in the Advent and Epiphany Appeal for Foreign Missions for the fiscal year closing with August 31st next.....	158,000 00
		Sum above acknowledged, Exclusive of "Specials".....	70,117 92
		Still required.....	\$87,882 08

\*Through Staten Island Branch, Committee on Work for Foreign Missionaries, of which \$50 for two "Staten Island" Scholarships in Cape Mount School.

## ACKNOWLEDGMENTS OF THE MEXICAN LEAGUE.

The Treasurer of the "LEAGUE IN AID OF THE MEXICAN BRANCH OF THE CHURCH," Miss M. A. STEWART BROWN acknowledges the receipt of the following sums from February 1st, to March 1st, 1881.

<b>MARYLAND.</b>		<b>NORTH CAROLINA.</b>	
Baltimore—Branch League.....	120 00	Wilmington—Mrs. George Davis.....	2 00
Frederick—All Saints' Parish.....	21 55	<b>NORTHERN NEW JERSEY.</b>	
Georgetown, D. C.—Christ Church Parish....	50 00	Madison—Members of League.....	4 00
		Orange—Grace Church, Branch League, \$20 ;	
<b>MASSACHUSETTS.</b>		Mrs. Henderson, through Miss Emery, \$1....	21 00
Boston—Robert C. Winthrop, Esq.....	25 00	<b>OHIO.</b>	
Jamaica Plains—"In Memoriam".....	50 00	Cleveland—Half Yearly Payment, "Bishop	25 00
		Bedell" Scholarship, \$20; ditto "Josephine	
<b>NEW YORK.</b>		Porter Boardman" Scholarship, \$20.....	40 00
New York City—Ascension, Mrs. D. F. Apple-		Norwalk—St. Paul's, Mrs. F. H. Boalt.....	2 00
ton, \$5; Miss H. Brown, \$10; "A Friend,"		Springfield—Christ Church, toward the "Bish-	
\$5; Mrs. J. J. Henry, \$10; Miss Rhinelander,		op Riley" Scholarship.....	37 50
\$20	50 00		
Calvary, Miss Simonson, for "The Envoy,"		<b>PENNSYLVANIA.</b>	
50c.; Mrs. J. Embury, \$2; Mrs. O. H. Palm-	24 50	Unknown—"H. H. E.".....	10 00
er, \$20; Miss North, \$2.....	2 00	<b>PITTSBURGH.</b>	
Christ Church, Miss Louisa Morewood.....	2 00	Pittsburgh—Branch League, "The Rev.	
Grace, through Miss Melvaine, \$65;		Abel A. Kerfoot" perpetual Scholarship....	1,000 00
through Mme. Vaugrigneuse, \$17; Mrs. H.	84 00	<b>SOUTHERN OHIO.</b>	
Dyer, \$2.....		Columbus—Church of the Good Shepherd S. S.	30 00
Holy Communion, through Mrs. Abbott,	416 00	Miss Jane Parsons.....	20 00
\$98; "A Friend," \$5; Epiphany Collection,	19 00	<b>VIRGINIA.</b>	
\$275; Mrs. Aldrich, \$2; through Mrs. Kit-	25 00	Alexandria—Mrs. John B. Dangerfield, \$2 ;	50 00
tell, for Miss Grut, \$36.....	7 00	Mrs. Anson G. P. Dodge, \$2.....	4 00
Holy Trinity, through Mrs. N. Sayre Har-		Smithfield—Christ Church.....	5 25
ris.....	8 00	<b>WEST VIRGINIA.</b>	
St. George's, Mrs. J. Pierpont Morgan....		Charlestown (Jeff. Co.)—Zion, Ladies' League,	9 35
St. Thomas, through Mrs. Charles Short		\$15; "In Memoriam, E. W. T.," \$5; quar-	
\$2; Miss Caroline Coulter, \$5.....	23 50	terly gatherings, \$9.53.....	29 53
Trinity Chapel, Mr. and Mrs. James Galla-	50 00	<b>GREAT BRITAIN.</b>	
tin, Jr.....	7 00	London (England)—Geo. Alexander Brown,	
Zion, "A Friend," \$10; through Miss	5 00	Esq.....	5 07
Sarah Hicks, \$13.50.....	50 00	*Receipts for the month.....	2,260 90
"Anonymous,".....	5 00	Amount previously acknowledged.....	11,621 55
Mrs. John M. Martin.....	50 00		
Mrs. Edward C. Bogert.....	5 00		
Morris K. Jessup, Esq.....	2 00		
Mrs. Melville Brown.....	5 00		
Governor's Island—Mrs. Arnold.....	1 00		
Pelham—Miss Schuyler.....			
Staten Island—Mrs. Davison Brown.....			
	784 00	Total receipts since April 1st, 1880....	\$13,882 45

\* No part of the above sum is to be added to the gross receipts of the Foreign Committee acknowledged in this number, as all amounts received by them from the "League" are included in such receipts.

### Boxes and Parcels for Foreign Missions.

<sup>TS</sup> BOXES and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. JOSHUA KIMBER, Secretary, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating contents and value of each package. This information is absolutely necessary for use at the Custom House.

### Rates of Postage to our Mission Fields.

GREECE.—Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, each.....	2 cts.
CHINA.—Via San Francisco. [Steamers leave San Francisco every 25 days.] Letters, each half ounce or fraction thereof.....	5 cts.
Newspapers, each.....	2 cts.
Book Packets, each two ounces or fraction thereof.....	2 cts.
JAPAN.—Via San Francisco. [Steamers leave San Francisco every 25 days.] Letters, each half ounce or fraction thereof.....	5 cts.
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### THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES.

N. B.—To make sure of the proper address on letters for Africa [as steamers touch only at certain points on the coast], it will be best to attach the proper amount of Stamps, and enclose the letter in a separate envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York.

MISSIONARY BOX ASSOCIATION.—Our Missionary Boxes are issued, free of cost, to destination, singly [by mail], or in larger quantities, as required, packed in Cartoons of ten each [by Express].

Returns are to be made Semi-annually, at Christmas and Easter. Remittances accompanied by a list showing number and contents of each box, to be addressed to JAMES M. BROWN, Treasurer of the Foreign Committee, Protestant Episcopal Church 23 Bible House, New York, where the books of the Association are kept.



# WOMAN'S WORK.

*Communications relating to this Department should be addressed,*

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

21 Bible House, New York City.

## LETTER FROM MRS. BLANCHET.

TOKIO, JAPAN, August 31st, 1880.

MY DEAR MISS EMERY: I have not as much of interest as usual to communicate regarding the Mission work I have done the past year, as my family duties have increased and have not permitted me to do much outside.

I had quite a long illness last autumn, from which it took considerable time to recover, and it was not until spring that I regained my usual health and strength. None of us can boast of being really strong, which is largely owing to the unhealthy locations we have lived in, so that the prospect of having better residences the coming winter is certainly very cheering.

In fact, there seem to be brighter prospects for the future success of our Mission than heretofore, in the frequent accessions of new members from home, and in the allowances made for building purposes, and for carrying on our work generally.

As regards the present condition and progress of the work, you have learned through Mr. Blanchet's report and his frequent letters, besides others that have been written; it only remains for me to tell you of the little I have been able to do the past year.

The weekly meeting I used to hold in the home of one of our Christian women I was obliged to discontinue. The Bible-class of women and girls I taught on Sundays I asked Miss Pitman to take, and I have only been able to have a Bible lesson once a week with the pupils of our girls' school, and to teach them and the Divinity students to play the chants and hymns at the services of the Church, and I feel that my efforts have not been in vain. Our pupils are bright and interesting, and the pleasure they take in being taught and I in teaching them, is great. They have the gift of memory, and respond nicely to the questions I ask them upon previous lessons they have been over with me. Miss Pitman said, when she took my

Sunday Bible-class, that the manner in which they answered her questions upon the subjects I had taught them did themselves and me much credit. Most of our older pupils have been baptized and confirmed, and, as far as we can judge, live consistent Christian lives, and we believe that they will be good examples for the younger ones to follow.

In order to avoid the objection made to the training and education of women under foreign patronage, Mr. Blanchet takes especial pains that our pupils should not be so foreignized in their tastes and ideas as to create a distaste for their own national manners and customs. They eat Japanese food with chop sticks as they would at their own homes, and wear Japanese clothes made by themselves, which, like the food, differ only in the quality and quantity from what they would have at home.

The study of English and music is optional, while that of Japanese, arithmetic and sewing is compulsory, the former being considered as mere accomplishments, while the latter are essential to the education of Japanese women.

Until quite recently our greatest anxiety was to find the means of support for those who wished to come to us, but were unable to support themselves; but since the Foreign Committee have made us an allowance for the support of about twenty pupils, our main difficulty is in finding accommodations for them.

We are grateful, indeed, for the appropriations which have already been made for our Mission, but cannot help feeling that much more is needed before the educational part of the work can be carried on successfully. We need school accommodations, furniture, books, maps, charts, etc., etc. Another female teacher who has had experience in the management of schools at home, is also very much needed to relieve Mr.



Blanchet, whose time is already fully occupied in other equally important and pressing work.

There is also another matter which I should like to mention, and trust it will enlist the sympathy of some of the friends of our Mission—that is, that some provision should be made for poor foreign and Eurasian (of European and Asiatic parentage) children and youth.

Some very sad cases have come to our notice of late, and so far as we are able to ascertain, there has been nothing done for

them by any Mission, except, possibly, by the Romanists, while some of these poor, unfortunate children have been picked up by disreputable people, and are exposed to lives of shame and infamy. Now could not our Church do something for these poor outcasts? Should not our Mission in Japan be in a position to take such cases under its fostering care? One of the greatest obstacles to our work arises from just this thing; the Japanese think it strange that we should do so much for their poor and so little for our own in this foreign land.

### LETTER FROM MISS ROBERTS.

WUCHANG, CHINA, July 3d, 1880.

MY DEAR MISS EMERY: Though unable, of course, to tell you anything of my work here after a week's residence, I can at least write that I am here at last and have begun my first work—study.

When I came over to the school the first day, I found the girls waiting to welcome me, with smiling faces; nineteen of them, from ten years old up to eighteen. Each one came up and shook hands, more or less gracefully; some took my hand in a way which reminded me of feeling peaches, for instance, to see if ripe. Hand-shaking is a new accomplishment with them, which they have learned from Mrs. Hopkins. One young lady, when my back was turned, ventured to express her approbation. Any remarks to the contrary, Mr. Sayres kindly refrained from interpreting. I have caught a few phrases, but when I attempt to use them the girls immediately take it for granted I understand, and bewilder me with their talk. For a few evenings past I have taken my seat on the door-step, and the girls gradually gather about. One brought me her ear-rings to examine, another her broad silver finger-ring, and another a tiny shoe she had made. They must have been very lonely here all this time—but I forget, they are company for each other. They are quiet and good-tempered, seeming very anxious to please. They wear their long, glossy hair in one braid down the back, but yesterday I noticed one girl had twisted hers uplike mine.

I am anxious to see the homes of these girls so soon as I can talk a little. May be some knowledge of the kind of life to

which they must return when they leave school would be a guide in training them here. My great fear is that some, if not many, will be married to heathen. Most of them are already betrothed, and it is not an easy matter, the betrothal once sealed, to free them. Mrs. Thomson said that in her school some of the girls had already taken the new name. Perhaps I shall be able to see and help some of my girls in their own homes. At any rate, none will leave me at present.

A few of them can play a little by ear. They play in chapel morning and evening, and the boys sing with a will. The fervor, however, is the only redeeming point. Mr. Sayres is giving them daily drill, and he says they improve.

Thursday being Mrs. Hopkins' birthday, all the women, with their friends, were invited here, and a feast of Chinese goodies was set before them. They seemed to enjoy it, and were profuse with their thanks. Some of the women are very respectable in appearance; others again, hard-looking cases. One poor creature I noticed particularly, for we found she was trying by stealth to empty the plates into an immense bag she had with her. Indignation at the meanness was the first impulse, but one could not but feel an intense pity for the poor creature. She was a stranger; perhaps, now she knows the way, she will come again to some of the services. If I could talk, I should find much I could do for these women, I think. There is so much to be done. The only way, I suppose, for me to get to my portion of it is to shut myself up for a time with books, and stutter to the Chinese as much as possible. The Mission-



aries here are few and far between. I have met only one lady in Wuchang, and she is three miles off. There is another, I believe, not far away, but she is temporarily absent.

I have not said anything of my pleasant journey, especially the part at sea—that I enjoyed so much; also the pleasant days

spent with the Missionaries at Shanghai and in Japan. I did not like to see Miss Pitman looking so worn, and Miss Eddy so frail. I notice that in some Missions the women are sent in twos. It seems to me, when it can be done, it is wise. One helps and encourages the other, and there is always plenty of work for both.

### LETTERS FROM MRS. SCHERESCHEWSKY.

WUCHANG, December 10th, 1880.

MY DEAR MISS EMERY: I write to say that we are finally settled in our new quarters. As you are aware, Hankow and Wuchang are on opposite banks of the great Yang-tse Kiang (the last word means river). The steamer takes you from Shanghai to Hankow, about four days' journey, stopping at several small places on the way up. The scenery on the Yang-tse I cannot call very impressive, although the river is so, from its great length and width. The water is very muddy, however, which impairs its beauty greatly. Hankow the foreign part of it, that is, makes a good impression. It has a fine wide *bund*, or road, running along beside the river bank, and the houses are very handsome and substantial looking, being two stories high, and having verandas, in Eastern style, supported on pillars, with arches, which always has a good effect. When the river rises, as it does every year, the water is about even with the bund. I am told that sometimes the river overflows, and then the houses on the bund are inundated, the water rising in the lower floor so as to be as high or higher than the mantels; and people have to go about in boats. As you may imagine, a great deal of damage is done.

Leaving Hankow, we go down a long flight of steps, which are uncovered now, for it is in winter and the river is low, and embark in a native boat. We are paddled across, or, if the wind is favorable, a sail is used. You can cross in from twenty minutes to an hour and a half's time; it depends upon wind and tide. When you land there is a great uproar, and by and by you get a sedan chair, unless you have your own with you, and then you are borne along upon the shoulders of the natives, two if you are slim, three if you are stout—it costs less to be slender here—and on you go through the open country, near the river for a space, until you pass through the gate of the city

which is closed at dark, so one has to be in time else you are shut out. And then you go through narrow, dirty streets, on and on, about two miles from the river, the streets improving as you go, in cleanliness, and ascending one of the hills, you come to our Mission premises.

There is a gate-house for of course the premises are walled in, and a screen of wood. Coming in, you get first a view of the Jane Bohlen Memorial School. This is a pleasant looking building, although a little repairing would much improve it. When we first came, we enjoyed Miss Roberts' hospitality for a few days, taking our meals with her, and my two children stopping with her in a nice room she had ready for them, until our house was a little in order, when we all came over and settled down in our new quarters, Miss Roberts presently coming to take her meals with us. Below the Jane Bohlen, and some little distance off, for the hill slopes down quite abruptly here, are the hospital buildings—quite too small for the purpose—and the boys' boarding-school, the Bishop Boone Memorial, where there are now about thirty boys. Nearly opposite the Jane Bohlen is a small bungalow of about three rooms, where my husband has his study. Then you go along a good, hard path of concrete, ascend some steps, and here you are at the houses occupied by the Rev. Wm. S. Sayres and family and ourselves. This mansion (?) is really one house, but it is nicely divided, so that it is like living "next door" at home. I think you would be a little surprised if you could see these houses; they are pretty shaky when the wind blows, and there are plenty of cracks in the doors, so that there is first-rate ventilation, and as our servants, not well trained in other respects, have been thoroughly trained in leaving the doors open, the breezes of heaven blow freely through. The climate here is fine, clear and cold in the winter season,



and we find it more bracing than that of Shanghai. My house-keeping duties have been pretty trying since I came here, as the labor is very unskilled, so that I have had to work hard, but I feel that things generally are improving, and I trust will continue so to do.

On the other side of our houses is the little chapel, very small and plain, but the chancel window is fine, having been brought from England. It represents the shepherds doing homage to our SAVIOUR, and brightens the little chapel so with the thought of that Blessed and Beloved One Who for our sakes became a little Child, that one forgets the rude simplicity of all the rest of the building. It is called the Church of the Nativity. It is pleasant to have the little chapel beside us, with the voice of prayer and thanksgiving constantly rising up from it; for there is morning and evening service, so that I may use the word constantly. The school-children really sing remarkably well, and chant nicely too, so that the services are rendered in a very orderly, churchly manner. Mr. Sayres has taught the children to sing, and they reflect credit upon his teaching, for Chinese children find our music very difficult to learn. After the morning Chinese service, at 7.30, we have the Morning Prayer in English, in our parlor, which we all greatly enjoy. This service we always had, at Shanghai, in our own home; but here we are able to sing the chants under Mr. Sayres' guidance, so that we enjoy it still more.

And now a word about the church in prospect here. The contract is made and the work we may say begun, as the workmen are getting ready to dig the foundation. The church is near the entrance that I described to you a while since. My husband is pleased with the plan of the church settled upon, of which plan you will probably get details by this mail, so I will not attempt any particulars. . . .

I suppose most people would find it a real hardship to live in Wuchang. One is cut off from many things, and only a great purpose in view could reconcile one to life here. . . . Do beg the "powers that be" not to send any persons here that are not *strong both in body and mind*. None other should come here; none other can find a place here. We want the very best men and women for this station, and loyal Church

people as well. . . . God grant that a fire may be kindled of Missionary love and zeal, that may warm our whole Church to do her duty in this and all other heathen lands!

With love and best wishes,

Yours truly,

WUCHANG, The Epiphany, 1881.

MY DEAR MISS JAY:

\* \* \* Christmas here was quiet, but very busy. We had a three hours' service in the chapel, and then there were distributions of gifts to Miss Roberts' school-girls, a feast for our converts, etc., which took up the day pretty well. In the afternoon Miss Roberts' school-girls and the women came over to our house, where they were greatly delighted with the children's toys, especially with Carrie's dolls. I suggested to Miss Roberts that she might get some dolls for her girls next year; they would be wonderfully pleased with them.

Miss Roberts and myself are trying to do a little work among the women, but my cares are so constant and engrossing, I cannot give the time I would like.

Our friend and brother, Mr. Sayres, is pressing forward, and a more faithful, devoted Missionary of the Cross it would be difficult to find. He seems to have laid aside every weight in the race he is running. I pray God that he may have a long life of usefulness before him, and trust that he may be sustained and strengthened in the career that he has marked out for himself.

This being the Epiphany, we desire to take some especial notice of the day, so that the Chinese around us may realize a little of its meaning. Yesterday we completed a star. Mr. Sayres is going to have it suspended for the evening service, and to have a light behind it. We are sorry that "We Three Kings" has not been translated, but perhaps we can have it another year.

*Evening.*—The service is over a short time since. The star looked very pretty. Afterward the school-girls came in and were each presented with a little iced cake, with a dime stuck in it. Mrs. Dr. Mawbey, of the London Mission, in return for some embroidery the girls had done for her, sent them a little sum of money; and Miss Roberts and I thought it would be a good plan to present it in that way. They all seemed much pleased. \* \* \*

Ever yours,

S. M. S.